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ABSTRACT

Wherever a community school exists, it is devoted to the improvement of the people's quality of living. Its curriculum reflects the problems of the surrounding area Educational activities of both children and adults are often organized around the school. The school program becomes the community program as teachers, administrators, and parents work together to better life for all. Where the quality of living is being improved, the school program is based on the principles that (1) good learning experiences utilize and grow from the child's own environment; (2) education is more effective when directed toward the improvement of living; and (3) it is important that the school program be sufficiently flexible and varied so each child may have the opportunity to grow to his maximum capacity. The Department of Rural Education, National Education Association, requested descriptions of good rural community school developments from selected persons in the United States and other countries. The descriptions in this 1960 publication, designed to familiarize rural educators with some rural community school practices, are from the Philippines, Puerto Rico, Libya, Jordan, Norway, Australia, Israel, Bolivia, Egypt, and the United States. They pertain to living standards, school curriculums based on needs and resources, adult education, colleges, teacher education, government agencies, and cooperative planning for school and community improvement. (NQ)

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The Role of the Community School Throughout the World

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Bolivian farmers bring their "shares" for a new schoolhouse.
Each one carried 100 rocks from the river to building site. (ICA photo)

I

Community Schools Improve Rural Life

Wherever a community school exists in the world it is devoted to the improvement of the quality of living of the people. The curriculum of such a school reflects the problems of living of the people of the surrounding area. Studies of the needs of the people for better living are constantly being made, and educational programs for both the young and the mature adults are organized to bring increasing understanding of community problems and efforts to help in the solution of such problems.

What are the problems of rural communities? In some areas of the world, they are connected with securing food, clothing, and shelter. In others, the chief need is for better health and sanitation. In all areas there is need for improvement of the roles which citizens have to play in a society where the members work together to achieve a government responsive to the will of the people. In all areas the skills of communication and the channels of communication can be improved. Without some fluency and freedom in the use of a common language, people are unable to share ideas and make intelligent decisions regarding their own welfare. Without the ability to read and write, the people are not capable of profiting from the experience of those in other regions who may have found ways of solving life's problems. Nor are they able to record for posterity the results of their own experimentation. In many cases this means that the education of both adults and children must place major emphasis on the rudiments of reading and writing. In other instances it means the perfection of communication-skills to a point where the people can share cultures and the fruits of experimentation in agriculture, health and sanitation, industry, marketing, and other fields.

Improvement of the quality of living of the people often takes the form of preserving and improving cultural life. In many rural areas of the world increased mechanization, improved transportation, and the use of scientific farming methods have brought disintegration and chaos to rural societies. Many of the fine cultural values of rural life are being lost in the confusion of changing community structures and the urbanization of rural people. Yet, in communities here and there, schools are working to preserve and improve the cultural life of the people.

In the age of changing rural life many peoples also find that adjustments have to be made in their local institutions to develop the moral, spiritual, and recreational aspects of living. Religion has deep roots in the life of most people of the villages and farms. Reorganization of church service areas and programs of religious life are being made to meet changing conditions. New forms and techniques of recreation are being developed in rural community centers, thus providing wholesome activities in rural areas instead of dependence on commercialized forms found in most urban centers.

The concern of local citizens for the welfare of each other and the ability to cooperate in sharing experiences in the solution of vital problems is the very foundation of democratic life. Since it shares with the community the responsibility for the solution of community problems, the school is concerned with the development of techniques for working together. Fostering the growth of good leadership is also an important concern of any school in a democratic society. Wherever people unite their efforts in the solution of common problems methods of working as a group can be learned and leadership can be developed. Also, wherever the people succeed in solving problems through united efforts they tend to develop confidence in their ability to help themselves.

The Rural Community School

Educational activities of both children and adults are often organized about the community school. The school program becomes the community program as teachers, school administrators, and parents work together to achieve a better life for all.

Better living for the peoples of the world can best be achieved by the development of effective rural community schools. The majority of the people live in small towns, villages, and on farms adjacent to these rural centers. In many regions of the world, farmers' homes are clustered in villages, and those who work the land travel to areas near the village to till the soil. In other regions, such as in the Americas, farmers commonly build their homes on their own farms, but there are close social, economic, and religious ties with the people of the village. And if the living of the people of the town and country is to be improved, educational centers to serve rural people must be developed. Yet the education must not be divorced from the lives of the people or it will not be effective.

The 1956 Yearbook Committee for the Department of Rural Education listed three principles as characteristics of good education. These principles are: (1) "good learning experiences utilize and grow from the child's own environment," (2) "education is more effective when directed toward the improvement of living," and (3) "it is important that the school program be sufficiently flexible and varied that each child may have opportunity to grow to the maximum of his capacity."[1] Where the quality of living of the people is being improved, the program of the school is based on these principles. Both adults and children look to the school for the development of skills, understandings, and appreciations which will enable them to grow as citizens and enrich their daily lives.

Community School Practices

Reports of experiences of peoples of the world in developing community schools may offer fruitful suggestions for rural educators of other regions. To facilitate the exchange of ideas and practices, requests for descriptions of good rural community school developments were sent by the office of the Department of Rural Education, NEA, to selected persons in the United States and other countries. Material received indicated that progress was being made on both the local and the national level. Nation-wide efforts have been made to bring about closer cooperation between the schools and the communities which they serve. Also, efforts in local areas have been fruitful in the development of school programs which are designed to improve rural life.

This is not an attempt to survey rural education on the world scene but only to get descriptions of some of the best practices. Nor is it intended to be a report of all good practices. This publication is designed to familiarize rural educators with some rural community school practices with the hope that educators in the various countries may profit from the experience of others. In Puerto Rico, films, posters, and bulletins are used to show communities how others solve their problems. A wider exchange of practices with the Philippines and other countries might also be helpful. Since the conditions and cultures of people are different, community school development programs must be worked out by the people of the local area. Yet, there are basic principles involved in each local effort which have much in common with those which may be used in other regions. It is therefore hoped that this channel of communication will be mutually helpful to rural educators of many nations where the zeal for better living for all is strong, and freedom of the common man held sacred.

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[1] Department of Rural Education, National Education Association. *Teaching in the Small Community*, 1956 Yearbook, Washington, D. C.: The Department, 1956. P. 3.

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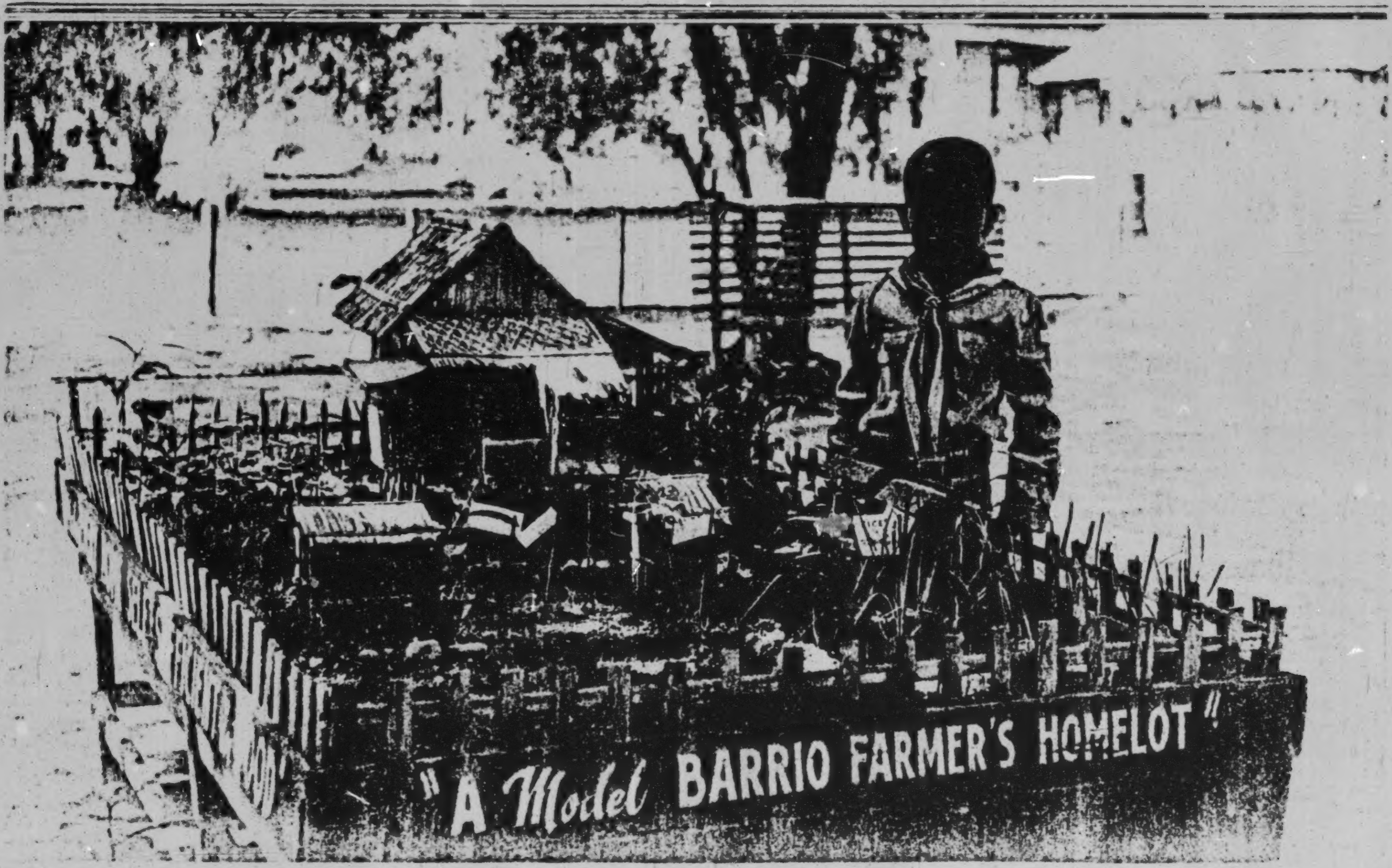
" A Model BARRIO FARMER'S HOMELOT "

A model home lot typical of a self-help project in the Philippines. (ICA photo)

II

Rural Schools Raise Living Standards

IN THE PHILIPPINES

One of the most extensive programs of community school development is found in the Philippines. In 1953 this new democracy had a total population of 21 millions; 38 thousand schools; 92 thousand public school teachers; 3.7 million pupils; and a 59 percent literacy rate. The public schools are operated under the Bureau of Public Schools with a director in charge. The Republic is divided into provinces with a superintendent in charge of each division. Provinces are subdivided into municipalities. A municipality is like a township which includes both town and rural areas. The rural areas are divided into barrios. Within the barrio or town, are the *puroks*, which are often organized on a democratic basis. There are no local boards of education although there are parent-teacher organizations. Schools are administered and supervised by the Bureau of Public Schools with administrators and supervisors in the various provinces.

A few years ago educational leaders became concerned that schools were "traditionally removed from the people."[1] Teachers often feared lay interference with their work and school administrators considered that "they alone bore the burden and responsibility for public education." Schools in urban centers were the first to awaken "to the necessity of taking into account the problems and needs of the pupils, the home, and the community."

In spite of the fact that the rural school has confined itself largely to the three R's as the educational program, the Philippine people have great faith in education and have generously supported the schools. Because of the prestige of the school and teacher in each community, the school is in a good position to furnish leadership in helping to improve community life. It also reaches nearly every family as approximately 25 percent of the total population are in school. Practically every family has at least one child in school.

Recognizing that the masses of the people in rural districts were poor farmers in need of learning better ways of earning a living, that community sanitation was a problem for most areas, and that there were many illiterates among the adults, educational leaders in the country saw the public school as an instrument for improving community life and for developing democratic practices in the communities.

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[1] Philippine Association of School Superintendents. "Education in Rural Areas for Better Living." *1950 Yearbook of the Association.* Bookman, Inc., Manila, the Philippines.

During the post-war period the Bureau of Public Schools officials and the Philippine Association of School Superintendents have furnished leadership in training teachers and principals for work in community service. Through the kind cooperation of Venancio Trinidad, acting Director of the Bureau of Public Schools, descriptions of the work in a number of schools was furnished.

Santa Rosa Community School[2]

The community school program, which started in the Philippines a few years ago, seeks to effect the most profitable and desirable interaction between the schools and the community. To accomplish this, it strives to develop the wholesome and well-rounded personality of the pupil as well as the adult. Education is considered as a total community effort utilizing all possible resources in the community for the improvement of community living.

The Philippine communities are predominantly rural. Problems relative to economic resources, sanitation, home beautification, means of desirable leisure activities, illiteracy, the great number of withdrawals from schools, superstitions, and the unstable situation of peace and order—all these constitute the backdrop for Philippine rural education. In this setting, the first community school program was tried in various parts of the country.

The province of Iloilo, one of the pioneers of the community school movement, worked out a program for the improvement of various aspects of community living through the curriculum approach. In the Province of Pampanga, the program was characterized by emphasis on the proper organization of community leaders and on the survey of educational resources of the community. After the organization and survey, a definite program of community-school action was launched in the areas of sanitation and home beautification, food production, literacy, culture and recreation, and home industries. The Division of Bulacan pioneered in the preparation of curriculum materials for the community school and in the development or encouragement of the poultry industry. In Pangasinan, the program sought the improvement of community living on the barrio level. Improvements were directed toward the problems found in the barrios.

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[2] By R. Lorenzo, Laguna Division Superintendent of Schools, Laguna, Philippines.

In Cagayan, the program stressed the use of surveys to determine the most urgent problems in the community. Different approaches and techniques were used in solving these problems depending on the local conditions. Furthermore, the program included the correlation of teaching units in the classrooms with the ongoing community projects. Cebu launched a program of reforestation and the development of poultry and hog raising.

In general it may be said that in a half decade the community school program has spread all over the Philippines. This program, among other things, stresses the following:

1. Defining the philosophy of the community school.
2. Organizing and training community school leaders.
3. Surveying rural living conditions and identifying the problems connected with such conditions.
4. Laying down the program of activities such as home visits, assemblies, and construction of pilot projects.
5. Enriching the school curriculum by utilizing the resources of the community.

Laguna has developed an approach to community education through the cooperative efforts of supervisors, principals, teachers, and laymen. It is called the "Laguna Approach to Community Education." The Santa Rosa Community School uses this technique with effective results. The main features of this technique are as follows:

1. It is a year-round activity that stresses those aspects which are involved in improving community life through the stimulation of inter-group relations, social surveys, research, etc.
2. It promotes a more effective and direct interaction between the school and the community; the school playing the role of a disseminator of knowledge and information through its resource persons, many of whom are available in the *purok*.[3]
3. It is designed to effect a higher degree of carry-over of classroom instruction into the pupils' homes.
4. As this activity is done in connection with a continuous cycle of scheduled off-campus recitation in the *puroks* during the usual school hours, it does not entail any extra time and labor, which is the main cause of objections on the part of the teachers to other approaches. It should be recalled that one serious pitfall of the other approaches arises from the extra time they entail as well as from the lack of provision for effective follow-up and continuity of the activity.

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[3] A *purok* represents a section or block of the town or barrio. For administrative purposes, the community is divided into puroks. Each purok consists of not less than fifty and not more than one hundred houses.

5. The Laguna Approach makes it easy for the teachers to enlist the active interest and participation of the people in the community as it practically brings the school into their midst, thus overcoming the difficulty of making parents come to school.
6. It provides for a systematic plan in awakening interest for the improvement of community life and in coordinating the school efforts and those of the people in the community through the *Junior Purok Organization.* This organization is composed of school children in the elementary grades and students in the high schools, both public and private, living in the *puroks*. The *Senior Purok Organization,* on the other hand, is composed of adults in the *puroks.*
7. It affords opportunities for the enrichment of the curriculum offerings as well as appropriate settings for natural integrative teaching.
8. It insures a more intelligent and active participation on the part of the pupils as the instruction is carried on in the vernacular or local dialect in the off-campus recitation.
9. It affords ample opportunities for training in leadership, public relations, civic spirit, self-direction and discipline, respect and courtesy.
10. The Laguna Approach brings the schools closer to the people.

Santa Rosa with a population of almost 17,000 people is a rural community in the western part of the province of Laguna. It is about 41 kilometers south of Manila. While the town is predominantly agricultural, fishing is an important industry along its bay side area. During off-farming season, a great number of farmers are engaged in carpentry and tailoring. A big percentage of the women are seamstresses and merchants. It is of interest to note that Santa Rosa has a number of civic organizations which vie with one another in their efforts to make the community a better and happier place to live.

At the beginning of the school year 1953-1954, the Santa Rosa Elementary School, under the leadership of the District Supervisor and the Principal, drew up a plan for community service otherwise known as the community school program. The program provided for—

1. Defining the objectives on the basis of local conditions in Santa Rosa. Some of these objectives were:
    a. To develop in the pupils a wholesome and well-rounded personality by training them to make desirable and effective adjustment to the life around them.
    b. To utilize all available community resources, human and material, for the education of the children.

   c. To pursue a program of community service based on the needs and problems of the community.
   d. To encourage and organize the people for leadership and participation in community improvement projects.
   e. To train the school population for leadership in the community.
2. Organization of the community into *puroks*. A *purok* consists of a number of homes, sometimes over 50, in a section of the community. The *purok* members elect their officers—president, vice-president, secretary-treasurer, and members of the board of directors. This is the *Senior Purok Organization.*
3. Survey of community conditions, needs and problems. After the survey, the problems and needs that should be given priority for improvement are determined.
4. Organization of *Junior Purok Organization*. This consists of pupils living in a *purok*. Each *purok* has a separate organization. As in the case of the *Senior Purok Organization*, the officers are elected.
5. *Purok* and home visits by pupils, teachers, and lay leaders. These visits are intended to bring the people into closer collaboration with the community school program. They serve also as a means of appraisal and as motivation for the different community and home improvement projects.

With the implementation of the Laguna Approach, a new impetus has been given to the various community organizations in Santa Rosa. The Survey work and off-campus recitations, which are important aspects of this technique, have given the people more insight into learning how to live together, sharing life and experiences, and coordinating group activities to improve local living.

The Santa Rosa Parent Teachers Association has embarked upon a worthy and socially beneficial project—the operation and maintenance of four adult education classes. These classes had a total enrollment of 165: 25—grade I; 49—grade II; 39—grade III; and 52—grade IV. The salaries of the adult education teachers, thirty pesos (30.00) each a month, and the teaching materials, including the paper and pencils for the adult pupils, are defrayed from the P.T.A. funds. The classes follow the regular elementary classroom program, beginning at 7:00 p.m. five nights a week. It should be of interest to note, in this connection, that the grade placements of the adult pupils in these classes are recognized by the Department of Education. The Santa Rosa P.T.A. expects to continue operating these classes and an annual appropriation for this purpose is earmarked in its budget. This P.T.A. project is financed mainly through voluntary contributions, receipts from benefit shows, and sponsorship by civic-spirited citizens. It should be noted also that this P.T.A. is duly registered with the Securities and Exchange Commission.

The various *purok* organizations in this municipality formed a central governing body called the *United Purok Organization* or "the UPO." This organization attends to the prosecution of the various activities in improving community living: health and sanitation, food production, beautification of the home and its surroundings, etc. It has been responsible for having purok signboards, trash cans in many homes, and street labels. In conjunction with the celebration of this year's town fiesta, it managed a contest that netted around 6,000 pesos with which it plans to construct a community center. In its zealous campaign for food production, it has been able to encourage home-owners to construct tilapia fish ponds. In the last appraisal made of the Laguna Approach, this municipality led in the number of productive tilapia fish ponds in the entire province. At this writing, there are 134 productive tilapia fish ponds in the municipality and many more are being constructed.

The "Rosenos Club," which has a membership of around forty professionals in the locality, donated a library building worth 6,000 pesos. This edifice also houses the elementary school library.

The "Circulo Once" attends to the beautification of the town plaza and manages a weekly education open-forum that is held in different sections of the municipality. This educational forum has been helping by directing the people's attention to things beneficial and constructive.

The Municipal Boy Scout Council, adjudged the most active council in the province, sponsored nine boy scouts to the last national boy scout jamboree at Balara. This council provided the local boy scout troops with essential boy scout equipment—bugles, drums, tents, etc.

The Santa Rosa Tennis Club and other athletic clubs are potent agencies in the municipality for the promotion of athletics and for the wise use of leisure time. It should be of interest to note that practically every principal street and barrio in this municipality has an athletic club.

The Allied Council of the Town, better known as the ACT, serves as the central governing and unifying body of the various organizations in the municipality. This organization has donated playground apparatus to the school worth around 1,500 pesos. It manages a yearly public program on Christmas Eve during which it distributes gifts to indigent families. It also conducts a yearly campaign for "Parents of the Year." We cannot overemphasize the fact that in all activities which are designed to promote better community living the municipal council has always given its moral and financial support.

During the school year 1953-54, the surveys conducted by the off-campus classes showed the following improvements in community living:

No. of homes in the community	1057
No. of homes visited	1057

Comparison between visits: Sept. 1953 and Feb. 1954

	Sept. Visit	*Feb. Visit*	*Increase*
No. of homes with toilets	631	720	89
No. of homes with compost pits	282	452	170
No. of homes with garbage cans	431	832	391
No. of homes with good fences	658	793	135
No. of homes with clean surroundings	721	883	162
No. of homes with clean homes (buildings)	734	948	214
No. of homes with good water supply	618	660	42
No. of homes with good drainage	441	529	88
No. of homes with vegetable gardens (fruit trees)	453	521	68
No. of homes with good poultry	214	263	49
No. of homes with good piggery	123	152	29
No. of homes with good duck raising	146	174	28
No. of homes with good fish ponds	17	55	38

Aside from the gathering of actual data on community improvement projects, the lay leaders of the *purok,* the teachers, and pupils conduct inter-*purok* visits to evaluate procedures as well as the progress made in the different community projects. *Purok* meetings also evaluate the activities and discuss the possible means for accomplishing them. Also, during the term, organized visits from other schools were conducted for the purpose of evaluating the projects in each *purok.*

The community school program in Santa Rosa, Laguna, has to contend with factors which can be deterrents to community progress. These factors are poverty, ignorance, poor health conditions, superstitions, traditions, lack of initiative, and preference for expediency. The community school program in Santa Rosa has provided the situation, the motives, and procedures for organized action to effect improvements in community life. It has helped the people to understand that education concerns everyone; that the progress of the child in school is dependent in a large measure upon the progress of the community itself. The practice of democracy in the every-day life of the people was not fully understood by the common man. Through the *purok* organization the people have come to realize what democracy can do in setting up worthwhile projects and in promoting desirable relationships among the people of the community.

Leadership, initiative, and the pooling of ideas and resources have been aroused and developed. Where before a home owner had difficulty in draining the canals fronting his dwelling, because of the indifference of his neighbors, now he can take up this problem of drainage with his *purok* members and secure cooperative action by all concerned. The *purok* member has become happier, better adjusted, and more secure. He has ceased to be alone—he has become an active participant in the task of improving himself and the whole community.

The Community School of Camalig[4]

Camalig Before and After the Community Education Program

Camalig is the outstanding community school in the province of Albay, Philippines. Situated at the foot of the famous Mayon Volcano, the community is typically rural. It has a population of 25,045. The men are engaged mainly in farming; the women, in cottage industries such as manufacturing abaca slippers and wooden shoes. The school proper, which is of elementary level, has a staff of thirty-three teachers, including a principal.

At present the people of Camalig are justly proud of their community because of its varied community improvements resulting from its program of community education. To those who are familiar with the dirt, misery, and want of the slums, the cleanliness and simple beauty of Camalig's home surroundings and of the community as a whole are brought out in sharp relief. Harmony and common cooperative effort seem to be the unifying philosophy of its people. The atmosphere of peace and contentment, freedom, and human dignity reflects the measure of well-being of the inhabitants. For Camalig is no longer an elusive ideal but the fruition of the community school efforts in that municipality.

Prior to the inception of the program of community education in this municipality, the economic, social, cultural, and spiritual life of the people was characterized by traditionalism, old mores, and age-worn practices. In farming the old, crude practices were common, with the wooden plow and harrow, the wooden pestle and mortar, the stone grinder, and the carabao as the main instruments of labor. The use of fertilizers and the practice of soil conservation and of seed selection were rare. In health practices, the deep-rooted, age-old folkways were still dominant. Their work, rest, and eating habits ignored the most elementary health rules. Balanced diet and proper care of even the most common ailments were unknown. Standing water, scattered garbage, and unsanitary water supply were common. Many homes were without the benefit of sanitary toilets and were unattractive. There were no playgrounds, and the only public park was covered with tall cogon grass, constituting a sore spot in the heart of the community. It was clearly evident that the educational system had made very little dent on the life of these rural people. Little, if any, had been achieved in improving their economic, social, and cultural life.

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[4] By Thomas de Castro, Albay Division Superintendent of Schools, Albay, Philippines.

The significant and far-reaching implication of these facts is not difficult to perceive. Since democracy can succeed only in proportion to the intelligence and education of the masses, it is only logical that the educational programs should be directed towards the improvement of the rural communities, where the masses are to be found. This situation offers a challenge to our educational leadership and patriotism.

If the community school is to improve the living standards of the people, especially in rural areas, it is obvious that the accomplishment of this objective must take into consideration not only the children who are in school, but also those who are out of school, including the adults. The community school of Camalig, therefore, assumes the responsibility not only for the growth and development of the school children but also for that of the youth and adults who are out of school.

The magnitude of the problem may be realized if we consider the fact that 33 percent of the people in the community are still illiterates. The situation is, in reality, more serious than that, considering that about 32 percent of the children of school age are out of school. Statistics also reveal that of the total number of children who enter grade one, only 26 percent ever go beyond grade four, while the remaining 74 percent drop out of school before receiving adequate education. Because of the general absence of books, magazines, and even newspapers in the rural communities, as well as the universal lack of facilities and opportunities for those who leave school to continue to educate themselves, a large majority of the 74 percent of the children who drop out before completing grade four perhaps revert to ignorance and illiteracy.

This signifies that more than one-half of the people are incapable of exercising even the simple democratic procedure of filling out the ballot at election time, and are therefore denied the right of suffrage. The preservation of freedom requires that the people must have adequate preparation to assume the responsibilities of free men in a democratic society. That preparation includes primarily the basic skills in reading, writing, and arithmetic, as well as the appreciation of civic and moral duties, for the fundamental purpose of raising their spiritual and material life.

The community education program of Camalig was launched in 1952 with the following objectives:

1. **Economic**
    a. To increase the earning capacity of the people.
    b. To improve methods of agriculture.
    c. To improve and expand cottage industries.
    d. To improve food production.
    e. To make every home a granary of food supply.

2. **Health**
    a. To encourage desirable home and community health practices.
    b. To improve nutrition.
    c. To provide every home with a sanitary toilet.
    d. To have proper garbage disposal.

3. **Cultural and Social**
    a. To reduce, if not entirely eliminate, illiteracy.
    b. To establish reading and recreational centers.
    c. To organize recreational programs.
    d. To preserve and improve indigenous culture.
    e. To preserve desirable mores of the people.
    f. To reduce lawlessness.

4. **Civic Citizenship**
    a. To teach the duties of citizenship.
    b. To teach the ways of democracy.
    c. To develop effective cooperation.
    d. To develop acquaintance with governmental service.

Any adequate program for community education must necessarily be all-inclusive and all-embracing, for every aspect of life is closely knitted and interrelated with each other aspect. All areas of living are interdependent upon one another. The health and economic areas cannot be taken apart from each other, for it is not possible to increase the economic efficiency and earning capacity of the individual when he is sickly. Likewise, citizenship cannot be taught apart from the economic aspect, for a citizen cannot be expected to pay his taxes if he does not have the means to do so. The different aspects of the program, therefore, must be integrated with varying degrees of emphasis determined by the local needs and conditions.

The most destructive typhoon that ever hit the Province of Albay, known as typhoon "Trix" on October 22, 1952, required emphasis on food production and health. Because of the tremendous destruction caused by the typhoon rendering thousands of people homeless and destitute, the community school council decided that emergency steps must be taken to prevent the outbreak of disease and to save the people from hunger. All of the efforts of the council and all *purok* organizations were harnessed towards improving the health and sanitary conditions and intensive food production. The program met encouraging response and early success. Three hundred sixty-one gardens, 7 community food production projects, 90 poultry projects, 102 animal projects, and 8 fishponds were constructed at once, in addition to the attainment of the general cleanliness of the homes and public places. Yards were fenced and ornamental plants were planted. A total of seven kilometers of road was cleaned and beautified and about one kilometer reconstructed. Two kilometers of drainage were also constructed and civic-spirited citizens donated 39 trash boxes for garbage disposal.

As a fitting climax to the success of its program, a delegation of the highest officials of the province visited Camalig to appraise its achievements. These visitors included the Provincial Governor, Division Superintendent of Schools, heads of other government offices in the province, and Municipal Mayors themselves. Eighteen community centers were visited. This was followed by a visit of Secondary School Principals and District Supervisors on April 8, 1953, headed by the Academic Supervisor. This gave added impetus to the movement. Since then, Camalig has become the object of visitors and teachers from other places.

The organizational setup which evolved from a community of purposes is the result of group action on the part of the people under the initial leadership of school officials. It is not encumbered by the inherent weakness of rigid discipline and influence from a central authority. Rather, the organization is autonomous, self-administered, self-inspired, and self-evaluated. It is the product of group thinking and group action in search of group goals following accepted patterns of democratic processes, which recognize and respect the ability and worth of every individual to make his own unique contribution. In all deliberations a fertile atmosphere, pervaded by the spirit of give and take, is sustained to permit interaction and a sharing of experiences, pooling of facts, clarifying of issues, harmonizing of conflicts, integrating of values, and clearing up of difficulties before group decisions are made, which truthfully and faithfully reflect the ideas, attitudes, and opinions of the group as a whole. The potentialities of the group are tapped in an effort to discover and make use of leadership from lay members.

The basic unit is the zone of grassroot level. The zone functions through the medium of a *purok* council, whose membership counts with professionals, farmers, social workers, government officials, teachers, students, and other representatives of the community. The different areas pertaining to health and sanitation, economic pursuits, peace and order, home beautification, food production, recreation, civic life, and moral life are under the management and supervision of local committees. The inclusion of different elements in the community is responsible for arousing general interest in the program, and subsequently, in securing the support and cooperation of the community as a whole.

The role of the superintendent is merely that of a social engineer, who is mainly engaged in planning, guiding, advising, and coordinating the work of the different local councils in the province. The teacher becomes the local enabler, leader, organizer, and guide. He endeavors to secure the cooperation of other civic agencies and makes use of the community resources to strengthen the local organizations and to set up new ones.

Under the leadership of the school principal and with the cooperation of his staff, a public meeting was held on August 20, 1952, to sell the idea to the people of the community. The plan was discussed and its effectiveness, philosophy, and methods of approach were considered. The community school council was organized, utilizing accepted patterns of democratic processes. The composition of the council included representative elements of the community as follows:

A Provincial Board Member as Chairman
An Ex-Mayor of Camalig as Vice-Chairman
The Central School Principal as Executive Officer
The PTA President as Secretary-Treasurer
The Camalig Parish Priest
The Municipal Mayor
The Supervising Principal
The President, Sanitary Division
The Sanitary Inspector
The Chief of Police
The Provincial Secretary
The Principal of St. Johns Academy
The Town Councilor
The Professional
A Retired School Teacher
A Merchant
A Proprietor
Two Farmers

The Council drafted its own constitution and also approved the publication of its council organ for the purpose of acquainting people with the activities of the organization. It was also agreed that the community should be divided into 18 *puroks* of from 25 to 50 houses each. Each *purok* was duly organized with its own president, vice-president, secretary, and other officials. Each *purok* was placed under the advisorship of a teacher, who served as an enabler. Lay leadership was utilized insofar as the operational and organizational functions were concerned.

The *purok* organization is without doubt a very potent agency for community education. Much of the success of the program may be attributed to the effectiveness of this organization. The strength of *purok* organizations lies in the fact that they originate from grassroot level and are built on a solid foundation of democratic processes and procedures. While the initial leadership is generally furnished by the teachers, much of the responsibility is assumed by the lay members as soon as the organization functions.

The first immediate danger in the implementation of the plan of community education lies in the attitude of teachers who, at the beginning, are inclined to feel that they are being overburdened with work to the detriment of their health. Unless the teachers are made to appreciate fully the nature of their responsibilities and are given a thorough acquaintance with the know-how to realize that the use of proven leverages will actually lighten their work and touch off community activity, progress will be slow, if it comes at all. It may reasonably be expected, however, that slowly but surely the use of such leverages will enable the teachers to realize that the work has become easier, more interesting, and more inspiring because the results are tangible.

The sporadic and superficial show of interest, which in the Filipino language is termed as *ningas kugon*, may be prevented by careful motivation and thorough acquaintance with the techniques. While the organization evolves from grassroot level, there will be a need of a leader for the purpose of inspiring, planning, and coordinating. The danger of placing too much reliance on teachers can be eliminated by considering the teachers as mere resource persons, enablers, advisors, and guides. One of the gravest dangers in the organization lies in the possible presence of unscrupulous persons who may try to promote their political, religious, or personal interests. Nothing can ruin a good cause more surely than this possibility against which every member should be vigilant. The inadequacy of materials which generally come from Manila is one handicap that local organizations should remedy by creating special committees to produce local materials, preferably in local dialects.

The school drops its mantle of isolation and opens its gates to the people. The teachers and pupils go into the community, and with the cooperation of the people, effect improvement in its physical environment and raise the standards of the people's mores and folkways, improve their health and character habits, and revive and encourage industries and home arts. The subject matter and activities of the curriculum are tied up with the needs and problems of better living and serve as a means to effect improvements in community life in general. The community becomes the laboratory for the educative processes and learning becomes more meaningful, because it takes place in a natural setting.

The unitary approach of the school to community education carries a stronger driving force than the dual approach used in other countries because of the processes of interaction which make use of the child in the education of the adult, and vice versa, the adult in the education of the child. This multiplies the usefulness of the teacher by the number of children in her class, each of whom is a potential agency for the education of the adult. The use of the "little teacher" in literacy work has achieved substantial results. Likewise, the adults, once stimulated, are potential instruments in the education of the child. The parents may participate in classroom activities, often as resource persons. Classes are brought to the home of the parents where adults freely participate. At one time almost every Filipino home was a school by itself. Many of us learned the three R's on the laps of our mothers. Imagine how much can be accomplished if every home becomes a school, at least in the spiritual and social training of the children.

Since the program of the community school embraces the entire community, its success will depend on the degree of cooperation given by the people and other agencies. Fortunately, the desire of our people for mutual help and cooperative endeavor is deeply engrained in the Filipino, a tradition known as the *bayani* system. This beautiful tradition is explored in the implementation of the program. Likewise, the activities of various agencies such as the PTA's, Service Clubs, Women's Clubs, Red Cross, USIS, Boy Scouts, Girl Scouts, Agricultural Extension Bureau, YMCA, FOA-PHLLCUSA, Church, theatres, and the press are coordinated and their efforts harnessed for mutual, constructive work. The extent to which public support and cooperation have been secured in the program is amply shown by the close ties that now exist between the school and the people. At no time in the history of the public schools have the people been more sensitive and more responsive to school needs and problems than today. Indicative of the degree of support and cooperation of the people and other agencies are the achievements of the community school in terms of the number of *puroks* organized, community assemblies, forums and conferences held with large attendance; the number of food production projects in poultry and swine, fish culture, farming and cottage industries; the improvement in sanitation through the construction of sanitary toilets, garbage pits, drainage, and health centers; reading and recreational centers, home beautification projects, recreational and cultural programs organized.

The teachers undertake the training of their intermediate pupils in the teaching of literacy to the illiterate adults, who in turn conduct a campaign to reduce the percentage of illiteracy in the community. It is necessary to make use of the vernacular in the campaign. Each pupil-teacher is expected to spend at least thirty minutes after the classes in the afternoon for this purpose, working with the illiterate members of his family as a start.

Many *puroks* construct reading centers in order to provide facilities for forming the reading habits of the adult members of the community. The materials for these reading centers are donated by civic-spirited citizens and by the teachers. The USIS[8] contributes substantially to the stock of materials in such centers. In many cases the reading centers are also used as recreational centers where athletic games and other recreational programs are held.

The facilities of the school, especially the libraries and industrial arts shop, are thrown open to the community. Demonstrations are held for the adult members of the community in the various subjects in which they are interested. The farmers attend demonstrations in castration, budding, grafting, etc. The women attend demonstrations in home economics, particularly in relation to food preparation, balanced meals, food preservation, baby care, etc. The men avail themselves of the facilities in the shop for repairing furniture or otherwise learn skills in handling tools. The schools give out free seedlings for vegetable gardening and even stock tilapia fishponds. The handicraft classes try to improve the efficiency of the people engaged in cottage industries, particularly in the making of slippers, wooden shoes, doormats, baskets, handbags, fans, etc. Demonstrations are also held in the homes of the people in the community. These demonstrations are attended by both the pupils and the parents within the zone or *purok.*

An evaluation of the program shows remarkable progress. All the houses except 54 have constructed sanitary toilets. Even the 54 exceptions could have constructed toilets were it not for the fact that they had no space for the purpose. However, the municipal government constructed community toilets for these families. Camalig is now considered one of the cleanest towns, if not the cleanest, in the province. Gambling or violation of ordinances has been reduced to the minimum. The town plaza, which was once an ugly spot in the community has been converted into a useful public park where the people and the children may enjoy their spare hours.

As the organization is mainly self-administered, it is likewise self-evaluated. The appraisal of the work is made through the medium of a checklist and timetable of accomplishments. The use of the preliminary survey at the inception of a program and a final survey at its completion brings out by comparison an appraisal of the results achieved.

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[8] The United States Information Service.

But the real appraisal of the community-school program can be made as the achievements manifest themselves in the improved living standards of the people through better sanitation and home beautification, greater appreciation of community health and child care, increased food production, better understanding of the responsibilities of citizenship, and the considerable liquidation of illiteracy.

The community-school program produces results in the improved ways of living of both the adult and the child. These are reflected in the economic and cultural progress attained by the community, in the better home environment, in the balanced diet of its people, and in improved community health. These results find expression in the happier and more abundant life of the rural folks—a life enriched by economic security, better health, the enjoyment of leisure, and the observance of moral and civic duties.

The Story of Nalsian[6]

Nalsian is a small village in central Pangasinan, Philippines. It has a population of 2,157, composed mostly of simple people who are not wholly immune to superstition and who have stronger faith in what the unlettered village elders say than in what the fresh high school graduate expounds. Farming is its principal industry. As in most Philippine villages, its peoples are generally idle after the planting, harvesting, and fishing seasons. Its soil is rich and favorable to the raising of rice, corn, and copra, which are its principal products. Except for one dentist, there are no medical practitioners in the village. Medical cases are either brought to the dispensary at Bayambang, a town four kilometers to the south, or treated by quacks called *herbolarios* (herb doctors). The mortality rate, while on the decline, is relatively high compared with that of most urban communities. Dysentery, diarrhea, beriberi, and malaria are the main human killers. The people keep their poultry (composed mostly of a pair or two of chickens, ducks, or turkeys) and swine underneath their houses. As the soil is rich, vines and shrubs planted long ago by the village forefathers thrive in the backyards in wild abundance. On Sundays the men folk indulge in cock-fighting, a legalized form of gambling which had its origins in the Spanish era. Another sport is the game *sipa*, a cross between football and volleyball, played by kicking a ball woven out of bamboo or rattan. The women, like their kind the world over, spend their leisure hours in idle gossip. However, as most of these villagers are Catholics, they have a high standard of morality.

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[6] By Juan L. Manual, Pangasinan Assistant Superintendent of Schools, Pangasinan, Philippines.

This was Nalsian before the community development program transformed it into the village it is today. Its people lived a life far removed from the intellectual life in its village school. What its children learned of healthful and comfortable living, they glibly repeated as evidence of their ability to understand what they had read in books or what the teacher had told them. This was all the parents expected of their village school—that it gave their children enough of book learning to enable them to have a claim on education and culture, something they themselves never had. If this book learning ever altered their mode of life, these changes were accidental and slow, never cataclysmic enough to upset their whole existence.

Then the community school came to Nalsian. No longer was the schoolhouse to stand in isolation from the realities of life around it. No longer would the barrio folk enjoy their placid days of cockfighting and idle gossip, completely indifferent to the need for change. Soon an idea was to upset their age-old traditions. Soon the seemingly harmless school teachers and their own children were to disturb their complacency. Nalsian was to change, not overnight, but slowly and surely.

The activity started in the school. The teachers, after coming home from a conference in which the new movement had been discussed and explained, sat down to plan a survey of their little village community. Soon they were out in the homes taking note of the needs, the problems, the resources, and the mores of Nalsian. They found out that except for the population, which kept on steadily increasing, food production and the standard of living remained the same.

Something had to be done, and this with the help of the people themselves. People, the teachers knew, resist change. The teachers decided to teach by example. Soon teachers together with pupils were doing community service work. They built model toilets, planted fruit trees in vacant yards, demonstrated better ways of food preparation and preservation. They fixed up model homes to give rural folk their first glimpse of gracious living.

All these changed the village scene, but did they change the people's mode of living? Alas, no. The teachers had accomplished these tangibles, but they had no way of conquering the natural stubborness of a people to change their ways overnight. Although the people cooperated in making these tangible innovations, they found the relation between what they were doing and their living remote. If they and their forbears had been able to lead what seemed to be a contented and happy life during all the past years by doing the same old things that they had always done before, why shouldn't they continue living that way? The teachers and their pupils realized that they could not go out into the community forever to make improvements without sacrificing their health and the pupil's welfare.

Something else had to be done. Since the higher school authorities had given permission to the teachers to deviate from prepared courses of study and study guides and to introduce new additions, why not fully take advantage of this privilege to achieve the same goals? The teachers went to work. Gradually they evolved new guides and instructional material based on the needs and resources of the community and began incorporating these new things into the school curriculum.

Inside classrooms lessons on increased food production through scientific planting, the use of fertilizers and insecticides, crop rotation techniques, soil conservation methods, etc. were studied, discussed and worked out. Study units on health were enriched. Children learned the importance and necessity of building toilets, the construction of drainage canals, compost pits, and garbage boxes and pits. They discussed better eating habits, the importance of combating superstition, the need for medical check-ups, etc. Work units on industries, such as poultry and swine raising, and tilapia culture to supplement the usual farm produce and to serve as an outlet of unexpended energy in between the planting, harvesting, and fishing seasons, and finding means of utilizing local materials were also included in the new course of study. All these things were studied in social studies and elementary science; talked and written about in language; read in reading; worked out in home economics, industrial arts or arithmetic; illustrated in drawing and further expressed and elaborated in the creative arts: music, composition, and painting.

To effect the transfer of learning—the community improvement aspect—a period was set aside daily for the extension of school learning into the home. During this period the pupils were sent to their respective homes to apply what they had just learned from school. Under the supervision and guidance of their teachers, they started a poultry, tilapia, or swine project or cared for one if already established; constructed drainage canals or cleaned them; wheedled their parents into helping them build a sanitary toilet if they did not already have one; cultivated plants; and carried on other projects. While these were being done by the students, the teachers visited them one by one to guide, supervise, and inspire.

In June 1953, the Philippine Community School Training Center under the technical assistance of UNESCO was established in Bayambang, Pangasinan. As Nalsian is one of the villages of this town, it shared the benefits poured into the center. Effort was exerted immediately to help the teachers in this town to put in actual writing a curriculum suited to the needs and resources of their town.

Meanwhile, a community school newspaper was founded to foster better school-community relations, to acquaint the people with the activities of the school, and to serve as a sounding board for opinions and ideas that may help improve the community school program. Through its pages this newspaper helped in no small way in drawing the lay leaders into the school fold. Lay leaders organized community clubs and revitalized the local parent-teachers association. Then, to help themselves, they built community centers which they also provided with locally-made playing apparatuses, reading materials, and trash cans.

It was only during the early part of 1955, however, that a consolidated, localized curriculum finally took concrete shape. This locally prepared curriculum, however, does not fully meet the needs and utilize the resources of the village of Nalsian. Much more material to improve the living conditions of its people and help their welfare is contemplated for inclusion.

Today, what originally was one poultry project that was started inside the school campus has developed into a growing village industry. There are now a dozen poultry raisers on a commercial scale and several others for home consumption. Many others contemplate starting poultry projects very soon. The small tilapia fishpond inside the school yard has influenced the building of half a dozen similar projects in the community, the school pond supplying the fry. The people have become more health-conscious. Through the influence of their children, they now lead more healthful lives. Ninety percent of the families have toilets; most sleep under mosquito nets, and with windows open; a few have learned to drink milk; many superstitious beliefs are now ignored; *herbolarios* are no longer consulted; artesian wells have been built; mortality has decreased considerably; backyards are planted to either bananas or papayas; and in those lots where plants just grew by themselves, replanting has been done. In between coconut trees, ginger, and *gabi* are planted. A few farmers have learned to use fertilizers although most still rely on the natural fertility of their farms. These few, through the assistance of the school, have learned to conserve the fertility of their lands. In places where there are many coconut trees boys and girls make coconut-leaf shingles for roofing purposes. After harvest time families engage in this roof-making enterprise. While there are no professionals in Nalsian as yet, except the lone village dentist, the great majority of its boys and girls who are of school age are studying. Many are in the high school and a few are in colleges. The people more than ever before have become more sympathetic and cooperative to the school and its activities. Through the *Ilalo na Bayambang* (Hope of Bayambang), the community newspaper, the people have discovered a more profitable way of spending their leisure time and of putting into use their newly-acquired literacy. The old game, *sipa,* is being revived to induce the men to spend their leisure time in healthful play activity. Sixth graders make *sipa* balls in their industrial arts classes for use in their homes. For more leisure activities the people utilize the community centers built by their local clubs.

To improve instruction further through the curriculum based on local needs and resources, the teaching force of Nalsian is preparing supplementary reading material and other study aids based on local needs and resources. More emphasis is being placed on the use of the mother tongue as a medium of instruction. With this will come a more systematic solution to the illiteracy problem. Because of the "each-one-teach-one" method, the number of illiterates in Nalsian is slowly decreasing. In this regard a greater role is expected of the *Ilalo na Bayambang,* the community school newspaper.

An Outsider Views the Nalsian School[7]

Come with me to visit a small rural school in northern Luzon at Nalsian, Pangasinan. As far as I know there has been no publicity for this school and it seeks none. It just wishes to do a good job of helping the children and the community, but will give a warm welcome to any visitors.

As we travel north of Manila on highway 3 for about 100 miles, we come to the small town of Carmen and there we must leave the highway for 18 miles of gravel road. There are no industries in this area, just small farms for rice, corn, vegetables, and sugar cane. Coconuts abound, as do various fruits. During a few weeks a year, the citizens are able to secure fish from the ponds. The residences are almost all native nipa huts and there is very little wealth in this area. There are some beginnings of poultry and pig projects. There are a few goats and a few small horses used for pulling *calesas,* which are about the only means of local transportation. Mail is delivered once a week. The nearest bank is some 20 miles away. There are buses on the highways. Farms are very small and population dense. The families are uniformly large. All farming is done by hand and by *carabao.* The farms are too small for the use of modern machinery, even if they had it.

There is a sign on the side of the road reading, "You are now entering Nalsian School Community School." Do not look for the school building yet—it is a mile further on. Here they regard the community and the school as one and the same thing. The school *is* the community and the community *is* the school.

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[7] By Harry A. Little, formerly Chief of UNESCO Technical Assistance Mission to the Philippines.

As we ride along the road, you must notice the new bamboo fences around each house. They are a part of the community improvement program. Each house also has two waste cans, one at the house and one on the road. It is easy to throw away trash here. These were put up during the past year as one way to help keep the community clean. You will also see new signs reading, "4-H Club, Piggery Project" on almost every house. If it isn't a pig project it is some other kind: chicken, orchard, etc.

That road sign, "School Zone", means we are nearing the actual school buildings. They are on the left of the road in that four acre plot. We enter through the bougainville covered arch and down the beautiful walk to the main building. This building has four rooms. It has a galvanized iron roof as do all the school buildings, and *sawali* (split bamboo) walls and partitions. The partitions are about six feet high. There is no ceiling in this or any other of the buildings. If it rains while we are here, we will just stop talking until it stops, for the noise is dreadful. This building and the other three on the campus were erected by the PTA. The buildings are kept clean by the pupils and teachers. The only windows are shutters which admit plenty of fresh air, little light, and must be closed when a blowing rain comes.

We may not find the head teacher, Mr. Sabangan, in his room as he has many things to do. But the pupils will be working just the same as if he were there. There are seven other teachers and 393 pupils.

You may have noticed that large chart on the porch as we entered. That gives information about the community and lists the projects started and completed for this year. It is quite an impressive total. The chart gives information by *puroks*. The entire community of about four square miles is divided into eleven *puroks* with a teacher as advisor to each *purok*. Three of the teachers are advisors to two *puroks* each. Each *purok* has its own officers and all these officers together form the very strong community council. This council decides what will be done to improve the community and it relies on the advice of the teachers. There is also a very active PTA.

Perhaps we had better take a look at the campus and the other buildings. That small building just south of the main building is a home economics cottage erected this year by the community council. All girls in the fifth and sixth grades take home economics. This is an elementary school of six grades. This building and the main building have wooden floors, but the others have dirt floors.

Just in back of the home economics building is the demonstration poultry project and all along this walk various kinds of fruit trees; bananas, papayas, coconuts, kaimitos, jack fruits, and citrus. The two buildings farther back house classrooms and the handicraft shop. At the very back are the garden, the nursery, and the demonstration fishpond.

The playground equipment was made by pupils with native materials. Those signs which say "First grade territory", etc. mean the area is cared for by pupils of that grade. The pupils come to school by 7:30 each morning and spend the first half hour working on the grounds. The grass is pulled by hand and the spading done by sharpened bamboo sticks. Even during vacation, the pupils come to school to keep the ground in good condition.

The noon recess is from 11:00 to 2:00 and although the pupils go home for lunch, they return early to work on the grounds. School is officially dismissed at 5:00 and the last hour is spent with the teachers in community work. The pupils help keep a continuous survey of the community and its needs. Sometimes during the regular school day a teacher will take her class out into the community where classes are held under a tree or on a porch and in the vernacular so that any citizen who comes around will know what is being discussed. The pupils learn much about their community this way, and the adult citizens get the benefit of instruction which is brought to them.

Many of the problems of school come from the community and much of the instruction is directed indirectly toward the community needs.

The instruction of the school is officially in English, although since 1955 the instruction in the first two grades will be in the local vernacular. The vernacular is one of the many minor dialects of the Philippines and there is no material printed in it. The teachers are having to make their own teaching materials. The usual teaching materials such as chalk boards, bulletin boards, art materials, audio-visual material, etc. are not known here. The teaching is largely just the impact of teacher on pupils. The teachers live in the community and are a part of it. There is a long waiting list of teachers who would like to be assigned here.

The projects at the school are the demonstration type. They are established to show the pupils and the community better ways of doing things. As soon as the community has seen the value of some type of project, the school will start something else. Pupils and adults are taught how to make things needed at home and how to use materials available to the best advantage.

Perhaps a listing of some of the things done at the Nalsian Community School during the school year which ended in April, 1954, will indicate how this one small school helps the community at the same time it is helping the boys and girls. (The school is very proud of the fine academic record made by its pupils.)

1. Immediately after school was out, 28 *purok* leaders from this and other nearby communities were brought in for a week of intensive training in community development under expert guidance. They ate and slept at the school.

2. The vegetable garden produced many kinds of vegetables in abundance: pechay, eggplant, tomatoes, radishes, beans, etc., which were distributed to the pupils who grew them.

3. The community council completed the home economics cottage and it is being used by the upper grade girls.

4. Through the influence of the school poultry project, nine such projects were started in the community this year. Four of them are quite large.

5. During last summer three *purok* leaders were sent to San Carlos Agricultural School to study poultry raising and come back to help the community.

6. During the past school year every teacher spent 18 Saturdays in a community school workshop, and three teachers spent four weeks at a summer curriculum workshop. All of this was to plan a better school program.

7. The school introduced a new kind of fish, tilapia, which multiplies rapidly and grows to a size large enough to eat in about four month. The school has a breeding pond and is now supplying farmers with stock. It is expected that these fish may be raised in rice paddies during the rainy season.

8. One part of the community was inaccessible, so the community council helped construct a road to that area about 2 kilometers in length—the Canonduan Road.

9. The upper grade school children, after making playground equipment for the school, helped members of the community make equipment for each *purok*. There is a reading center in each *purok* and the playground equipment was installed there.

10. Through CARE the school got eight sets of library books which are circulated among the *puroks* with the school as the clearing house.

11. With two teachers taking the lead, there were 40 voluntary adult teachers who conducted literacy classes on the basis of "each-one-teach-one." Twelve adults received promotion crtificates.

12. Bananas have long been a staple crop in this area, and during the past year the school started a project of growing ginger under the shade of banana trees. Many farmers are adopting this plan.

13. The nearest high school is some distance away and the tuition is high, so many pupils do not attend high school. The Nalsian School organized a Community Youth Club in order to help these out-of-school boys and girls. They meet regularly with a teacher as a leader.

14. A club, the Rural Improvement Club, was organized for women of the community. With a teacher as advisor, these women learn new things and share their own accomplishments.

15. Each week during the school year, the school showed educational films to the community. These films were borrowed from the USIS and UNESCO, and these organizations also supplied the generator and projectors. Since the commentary was in English, the principal previewed the films, and then at the showing gave the commentary in the local vernacular. Weather permitting, they were shown out of doors on the school ground. A discussion period followed each showing.

16. The nursery of the school propagated and distributed hundreds of plants: calamansi, papaya, kaimito, citrus, and flowering shrubs.

17. The school participated in the Bayambang town school fair with exhibits and the pupils gave native dances. The costumes of the pupils (all participated) were provided by the school from profits from school fruit trees.

18. Four-H Clubs have been organized and 100 percent of upper grade pupils are members. Their home projects are an outgrowth of school work.

19. Since fences deteriorate rapidly, it is necessary that a fence-mending campaign be carried on each year. This was especially effective for houses along the road.

20. As a part of the health program 92 percent of all homes have sanitary toilets and through a campaign for better drinking water, there were three new wells sunk last year and 24 pumps installed. A large majority of the homes have installed blind drainage.

21. As a means of supplementing the income of farmers, the school sponsors training in home industries. This year the following were a part of the program:

a. Hat making from *buri*
b. Mat making from *buri*
c. Broom making from coconut midribs
d. Making native raincoats from palms
e. Rope making from *buri*
f. Making native stoves from clay
g. Making baskets from palms.

22. As a result of work of the school nursery, many home orchards were started in the community this year. There are five rather large ones.

23. The school has started projects in duck and goat raising and these are spreading.

24. The school gave demonstrations in the inoculation of chickens and then supplied teams of pupils who visited poultry farms, on request, to help inoculate the fowls.

It is time to end our visit as we say goodbye to the teachers, Mr. Sabangan, Miss Callanta, Miss Lacuesta, Mr. Casingal, Mr. Fernandez, Mrs. Mamaril, Miss Sabangan, and Miss Toledo. We realize that here is a group of educators who are pioneering in good school and community practices. The bright eyes and eager faces of the pupils who line up at the fence to wave to us as we drive on make us know that they will meet the future hopefully with a great experience back of them.

The sign says, "You are leaving Nalsian Community School" but across the road is another, "You are entering San Julian Community School." In a country where people are concerned about the future, schools never end—and the schooling is for the old and young alike.

IN PUERTO RICO

The new constitution of the Commonwealth of Puerto Rico provides for a Secretary of Education as the chief school officer. His staff includes two assistant commissioners, a senior administrative officer, and five directors who have charge of the eight various major divisions.[1] Seventy-four school districts are each administered and supervised by a Superintendent of schools, appointed by the Commissioner of Education. In each municipality[2] a school director, appointed by the mayor, is jointly responsible with the superintendent of schools for the operation of the school. 1951-52 statistics for the Commonwealth show a total public-day school enrollment of 452,637 pupils, of whom 199,455 were rural elementary school pupils and 18,698 rural Second Unit pupils.

Puerto Rico is densely populated, and has one of the fastest growing natural populations of the world. About half of the people live in rural areas. The rural population is composed chiefly of farm laborers, a great majority of whom live in houses belonging to the owners of large farms. Most large farms in the lowland areas are devoted to production of sugar cane or tobacco. The pattern of the family sized farm, so common in the United States, is not characteristic of Puerto Rico.

Puerto Rico has 76 municipalities which are subdivided into barrios, there being 800 in all. People in rural areas live in open country neighborhoods comprising a whole barrio or section of a barrio with a center which may be a school, a church, a coffee hacienda, a sugar center, a fishing port, a store, or combinations of these or other centers of interest.

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[1] Mariano Villaronga, Secretary of Education, Annual Report of the Commissioner of Education, 1951-52. San Juan, Puerto Rico.

[2] A municipality includes town and rural area, much like the township in the United States.

The Rural Second Unit Schools

Formerly, rural education at the elementary level covered the first three grades usually with one teacher, but was gradually built up to eight grades. Where physical conditions and roads permitted, many of these schools were consolidated. However, a study of living conditions in rural areas indicated that these schools were not meeting the needs of many of the people. The Second Unit school was organized within the framework of the consolidated school, practical in character and devoted to improvement of living among rural people. The objectives of the Second Unit schools are given as follows:[3]

1. To impart indispensable knowledge and abilities.
2. To offer orientation and develop habits of personal and community health.
3. To raise the economic level.
4. To increase and make better use of leisure time.
5. To develop and establish cooperative practice in social relations.
6. To develop and establish democratic practice in social relations.
7. To promote character education and the development of habits and attitudes conducive to a better social life.
8. To develop a scientific attitude.
9. To provide opportunities of a vocational character.

These schools function as community centers where parents, teachers, and other citizens gather at the school to solve community problems. Such groups often have the help of such governmental agencies as Health, Agriculture, Education, Labor and Commerce, and Industry. Agriculture and home extension agencies frequently meet with these groups also.[4] The usual practice is to organize a community council to include the director of the school, the teachers, representatives of alumni, and citizens of the community as representatives of diverse sections or activities of the community. The Department of Education suggests the use of committees in accordance with the interests and needs of the school and community. These sub-committees should have a committee coordinator. It is suggested that these committees plan, organize, and develop a program of improvement; keep a record of work carried out; evaluate plans and activities; and solicit the help of specialists or supervisors in planning and developing the work. The Council evaluates and approves plans, studies and evaluates information furnished by the committees, and tries to solve any problems which the coordinator is unable to resolve.

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[3] Antonio Rodriguez, Jr., *The Second Unit and the Rural School Problem of Puerto Rico.* San Juan, P. R. Imprenta Venezuela, Inc. 1945, 238 pp.

[4] Francisco Collazo, Sub-secretario de Instruccion Publica, *Programa de la Segunda Unidad Rural*, San Juan, P. R. Departamento de Instruccion Publica, 1953, 31 pp.

In his study of the Second Unit Schools, Antonio Rodriguez, Jr. describes the curriculum and program of the Second Unit Schools in the following:

The Curriculum For Grades Four Through Six

The subject, Personal and Community Problems, in grades four through six in the second units, has replaced social studies, elementary science, and health education in these grades. It aims to guide the pupils in the solution of their own problems and those of the community. The community embraces not only the neighborhood where pupils live but the larger units, such as the city, the island, the nation, or the whole world. The point of departure will be the problem of the child in the community. The subject-matter will come as a means for the solution of the problems. In this way the knowledge thus acquired will have a functional value in the life of the child.

The problems considered may be of varying nature: personal and public sanitation and cleanliness, over-population, crime, contagious diseases, unemployment, labor, water supply, formation of the earth, origin of life, etc. Participation in the solution and discussion of these problems common to all may lead to a greater feeling of civic responsibility and to greater effectiveness in a representative form of government. It is especially in these grades that teachers are seeking to glorify country life in all the activities of the school.

The teaching of English or Spanish in grades four through six in the second unit rural schools aims to develop the child's ability to express adequately his ideas, feelings, emotions, orally and in written form to stimulate love for beauty. Grammar is studied as an aid to clear and correct expression. Useful habits and skills in reading are developed to vitalize his experiences.

English projects afford wide possibilities to offer practical situations and interesting activities leading to profitable practice in the use of English.

Arithmetic in the second units aims to equip the child with those skills that he needs to solve the problems that he faces in his daily life.

Art education is one of the essential functions of the school leading to a better life and an integrating force in developing a desirable personality. It helps to cultivate the esthetic concept of life, thus affording a pleasant hobby for leisure time. It should stimulate the child's creative bent by direct participation in musical and drawing activities, such as singing, modeling, participating in musical programs, chorus, etc.

The goals of the physical education program are valuable from the physical, mental, emotional, social, and moral points of view. It endeavors not alone to develop a strong physical child or outstanding athlete, but to provide education *through* the muscles, rather than *of* the muscles. The playground is considered to be a laboratory to foster the development of character.

Through all the subjects and activities at this school level the teachers have been trying to give the pupils something that functions in their lives, making the school a place where pupils enjoy their learning and really live with others and do things together. The relative isolation in the country creates needs for contacts, and the socialization of the rural child depends naturally on the success of the teacher in making his work more effective, in making wise use of all available opportunities in that direction.

The Curriculum For Higher Grades

The work for grades seven through nine in the second unit rural schools is both cultural and vocational. It aims to continue the enrichment of the work begun in grades four through six, and also offers vocational work including agriculture, carpentry, electricity, tin smithing, auto-mechanics, shoe-repairing, hair-cutting, pottery, toy-making, etc. for boys; and cooking, sewing, hand and machine embroidery, basketry, lace-making, and native handicrafts for the girls; and several hand-weaving and carving industries for boys and girls.

The work done in English, Spanish, personal and community problems (up to grade nine), social studies and general science (in grade nine), junior high school mathematics, art, health and physical education aims to continue the enrichment of the work done in grades four through six in these subjects. The new phases of work at this school level lie in the vocational offerings.

A few years ago a beginning in guidance was made when there was introduced into some second unit rural schools a course in educational and vocational guidance. Instruction in grades four through six has contributed to education and vocational guidance in two ways: helping the student to understand and appreciate the ever-expanding vocational aspects of their environment, and developing cumulative records which follow the pupils from grade to grade.

Guidance as interpreted by the Department of Education consists in the process of assisting the pupils to discover and use their natural endowments, in addition to special training received from any source, so that they may earn their living and live to the best advantage for themselves and society. The vocational work is evidently one of the most important functions of the second units.

Agriculture is offered in these schools on a three-year basis. It is arranged on a long-time and progressive series of units and projects after a careful study of the major, minor, and potential enterprises of the community. The teaching is centered around the supervised farming program of the student of agriculture as well as around the problems of the home farm. The teaching units are organized on a seasonal basis. Jobs and problems involving new and improved practices are also being included. The jobs are classified and job layouts prepared in advance. The farm work is correlated with the classroom work as far as possible. Farm shop activities are emphasized in the ninth grade.

Truck farming seems to be the chief activity in agriculture, though some schools aim to teach large scale farming as preparatory to the higher places on the sugar, coffee, tobacco, and fruit plantations. The boys are encouraged to cultivate home gardens.

Each second unit has a large tract of land, five acres at least, for the practical work in agriculture. Pupils working on any agricultural project are given one-third of the net proceeds after the produce is sold. They also supply the school lunchroom with the vegetables and meats for the table. The work in agriculture also comprises animal husbandry, the raising of pigs, chickens, and goats in the second unit. Hogs, poultry, rabbits, and goats are raised through the boys' clubs. Farm accounting and marketing, building of standard poultry houses, rabbit pens, hog houses, etc. are taught in each unit.

The teacher of agriculture is in charge of establishing the local chapter of the Future Farmers of America for all-day students, and other clubs, such as the Young Farmers' Club for out-of-school farm youth, and group activities for the adult farm students.

The industrial arts course is a required course for all seventh and eighth grade students; it is elective in the ninth grade. The activities are based on several definite occupations or kinds of work and provide for individual differences. Among the activities undertaken are the following: general drawing, carpentry (or general woodwork), general metalwork, general electricity, bookbinding, leathercraft, auto-mechanics, concrete construction, and other trades or industries.

Carpentry is taught in all the schools. The boys build fences and animal houses, repair houses, and make beds, tables, chairs, benches, and domestic articles of different kinds which will add comfort in the homes. Shoemaking and barbering are offered in some second units and fill a very practical need.

The home economics course extends for a period of three years.

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It is believed that girls—the future wives—should have practical training which will fit them for more intelligent homemaking with the limited resources probably available when they become homemakers in the rural communities. In this course they are taught plain cooking and dressmaking. The preparation of a well balanced diet based on what the community produces is considered of the utmost importance. In the school lunch they learn proper feeding. In dressmaking they learn to use simple designs and materials in the preparation of dresses. The teaching of cooking and sewing is based on the predominant utensils used in the community by the housewives. All of these courses aim at improving the homes and living conditions in those communities where they are established.

The home economics program in the second unit reaches beyond the schools into the homes of the community through classes and group conferences which are organized for out-of-school groups, including parents. Projects are organized on home needs.

The course in native handicrafts aims to develop in the pupils those skills and knowledges necessary in the utilization of the material resources of the community, to enrich the lives of the students by developing a love for beauty and a desire to create by using their hands skillfully, and to develop good taste for the improvement of the home and the school.

The handicraft teacher makes use of the natural resources of the neighborhood: seeds, fibers, grasses, coconut shells, corozo, sea shells, horns, etc.—everything of practical use.

Pupil Earnings

The pupils in the second unit rural schools participate in a variety of activities designed to increase their productive capacity. Some of these activities are:

1. Raising a large variety of vegetables which are sold in the community or consumed by the children in the school lunch room.
2. Caring for and propagating domestic animals, such as pigs, chickens, rabbits, goats, etc. After they raise these, they must return to the school the original value of the animals ceded under contract.
3. Making tables, chairs, beds, washing and ironing boards, and many other domestic articles calculated to increase the comfort of the rural home.
4. Building fences, houses for animals, and latrines.
5. Cooking and dressmaking.
6. Shoemaking and barbering.
7. Making drawn and lace work, embroidery and hand-weaving, basketry, seed-work, carved articles, etc.

All that is produced by the boys and girls in the vocational work is consumed by the pupils at home, in the school, or sold to the community. One-third of the cash value of any produce sold is handed back to the students who produce it.

The Community Work

Though they do not neglect the three R's, the second unit rural schools emphasize other vital needs such as the process of living itself. They are concerned with building an acceptable pattern of living and improving living conditions. Their interest is not limited to literacy but extends to appropriate civic attitudes and habits, vocational adjustment, and improvement of health conditions. The activities of the second unit rural schools tie up closely with the life of the community in which they are located. They are concerned not only with the children but with adults as well. Their curriculum centers around the community.

An important feature of these schools is the role played by their personnel in the community betterment. Their task is to study the peculiar needs of the community and initiate adequate activities to meet these needs. A prominant member of the school staff is the social worker. Her functions are as follows: she takes care of all cases of maladjustment of pupils giving special attention to emotionally, mentally, and physically handicapped children; she cooperates with parents and teachers in making the school a social, recreational, and cultural center for the improvement and enrichment of the community life; she cooperates with the government authorities and other agencies in the solution of community problems, in medical, economic, moral, or other fields.

The vocational agriculture classes for the pupils, part-time youths, and adults do not center their activities in the school work alone but are initiated in schools and through discussions and projects, such as home gardens, beautification of the home surroundings, etc. These skills are carried by the students to the home, under the supervision and guidance of the teacher of agriculture.

In the industrial art classes the pupils learn to use simple tools in the construction of household furniture, such as chairs, tables, beds, etc. They learn how to repair and paint these. They also learn how to build animal houses, fences, latrines, etc.

The home economics classes teach the girls and adult women how to make of the home a happy and healthful place in which to live.

Today the teachers of home economics, agriculture, industrial arts, handicrafts, and all other subjects, as well as the principals and social workers, join hearts and hands to raise the standards of the rural communities. Through coordination, cooperation, integration, and joint programs, the schools are reaching the home and the community and are revolutionizing the lives of the rural people.

Mr. Oscar Porrata Doria, Supervisor of the Second Unit Rural Schools at the Department of Education says: "The school program should aim to prepare our children to be more efficient in the home, by awakening an interest in their social and economic problems and by developing in them a sense of responsibility toward the amelioration or elimination of these home conditions which, in one way or another, are affecting seriously home life. This will require carefully planned and supervised procedures, which may prove a valuable means of securing the cooperation of the home and the schools."

Many government agencies, such as the Departments of Health, Agriculture, Labor, Education, Commerce and Industry, utilize the second unit rural schools as distributing centers for public services and information.

Part-time classes for adolescents and adult classes are organized in the late afternoons and evenings. Radio programs, especially those of the School of the Air, are available. Recreation and the use of leisure time are not neglected. Some of these objectives are realized through the parent-teacher associations, through the school clubs, through the libraries, and through the playgrounds which the people of the respective school communities are encouraged to use.

Since its inception on an experimental basis the Second Unit Rural School has grown rapidly in numbers throughout Puerto Rican rural areas. Visiting educators and Puerto Rican educators alike are quite uniform in their praise of the effectiveness and popularity of this school. It is obvious, of course, that teachers and school administrators need to be well adapted to this work, need to know the communities where they work, and have a zeal for service if effective work is to be accomplished.

The Morovis Plan

The Morovis Plan, named from the township municipality in which the experiment was first tried is a special type of secondary education designed to meet the demand usually arising in small communities where no secondary schools have been established.[5] "It requires neither the buildings nor the organization of the traditional type school. Instructional activities take place in one or two classrooms with tables, chairs, a small library and the minimum laboratory required for natural science classes."

"Units of work in the different subjects have been prepared by experienced teachers of the Central office," but teachers and students are encouraged to suggest additional units. Much flexibility

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[5] Rodriguez Pacheco, Osvaldo, *Morovis Plan*, Department of Education, San Juan, P. R. Nov. 10, 1953, 23 pp.

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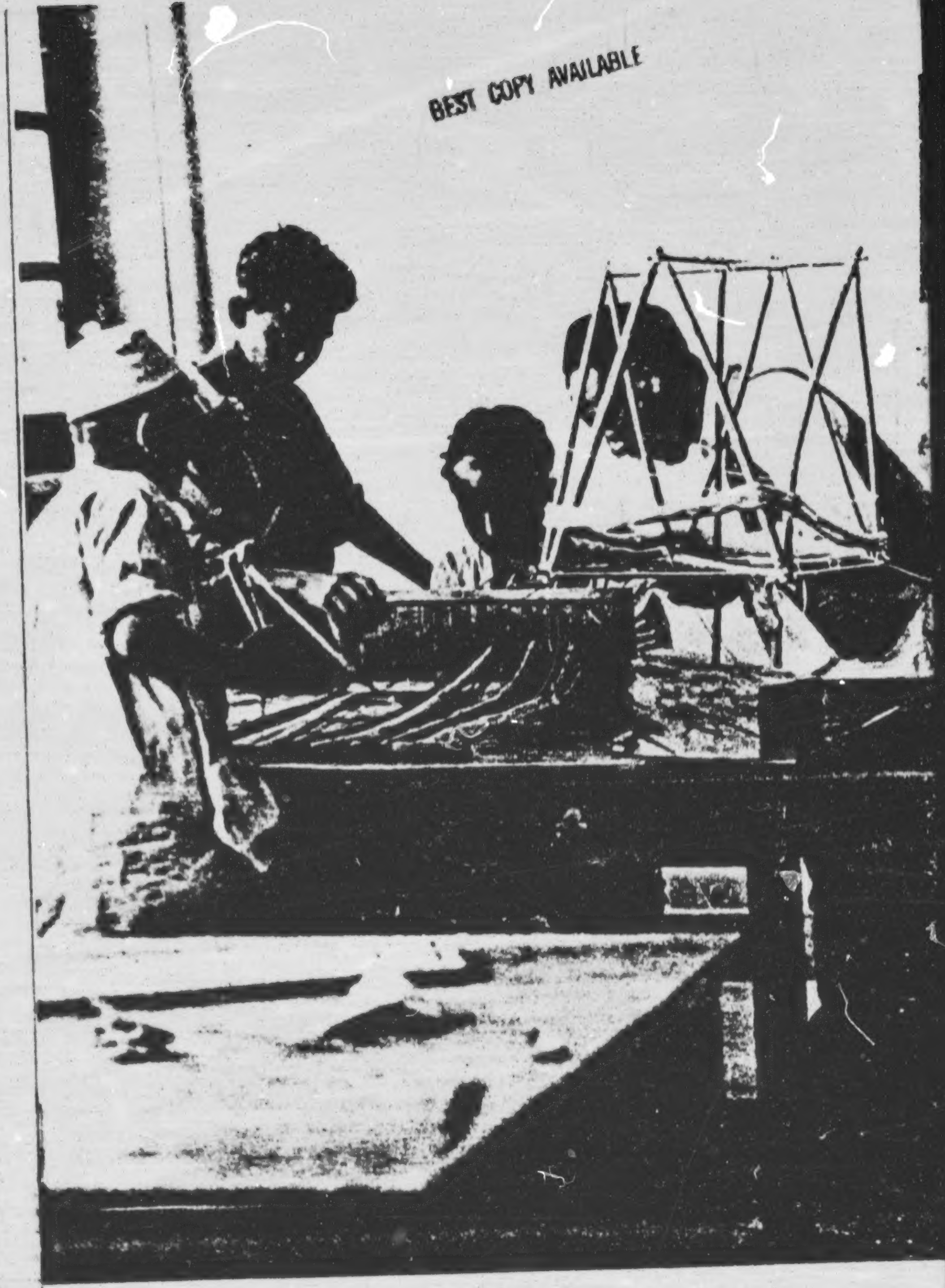

Libyan villagers learn practical crafts as well as improved farming methods. (ICA photo) is provided in units of work which may be taken. The curriculum in general conforms to that of the regular high school program insofar as the teacher or teachers are able to give guidance in study in that field. Emphasis is placed on close relation of the study program to the problems of community living.[6] In addition to academic work, activities deal with aspects of home economics, conservation of health, art, craftwork, dramatics, chorus, physical education, music appreciation and folk dancing, agriculture, aspects of industrial arts, and others.

The program is largely one of independent study by students with guidance from a teacher. A three hour meeting of each class is held at least once every two weeks, at which time help and stimulation is given and plans for study worked out. Written work completed at home or in the library is turned in to the teacher. Tests are taken and marks recorded by the teacher for each student. The teacher is considered a counselor or advisor to the students as they need help in independent study. "Useful resources" available in the community are utilized. Secondary school age youth who do not have a high school available, adults of the community who wish a secondary school education, and employed people who wish to continue their education take advantage of the educational program under the Morovis Plan.

IN LIBYA

The El Awelia Secondary School of Agriculture[7]

The El Awelia Secondary School of Agriculture, organized by the Cyrenaica Department of Education with the assistance of "Point Four" personnel in 1953 is located in the best grain growing area of Libya. The school is located in a war damaged village on the Jebel Plain ten miles from Barce (population, 5000) and 80 miles from Benghazi. It is a boarding school with 78 students, ages 14 to 22, recruited from the agricultural areas of Cyrenaica. The school plant consists of an Ex-Italian Agricultural Center. It has four classrooms equipped with blackboards, charts, tables and chairs, and one science laboratory, equipped with laboratory tables, sinks, microscopes, charts, testing equipment and supplies for general science, chemistry and physics.

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[6] Mariano Villaronga, Secretario de Instruccion Publica, *Proyectos de Educacion Secundaria en Accion.* San Juan, P. R. Department of Education, 1952. 75 pp.

[7] Adapted from material by Alex R. Johnson, Director.

The purposes of the school which are based on recommendations of the UNESCO Mission to Libya are as follows:

1. To provide secondary school education in agriculture for boys so that they may:
   - (a) become qualified for higher education in an agriculture school or university, or
   - (b) secure employment as agriculture teachers, assistant agriculture teachers, agriculture officials, field agents, or trained farm managers.
2. To provide education facilities for teachers of rural schools in the techniques and practice of simple agriculture.
3. To establish short course facilities for the education of farmers and other agriculture workers that farm production may be increased.

The school program covers instruction in science (biology, zoology, botany, and general science), agriculture, farm shop, language including English, safety, health and mathematics. In the instructional program much use is made of local resource material and visual aids. In the agriculture classroom and laboratory will be found seed variety samples, bundles of grain stocks, grasses, legumes, plant propagation, exhibits of plant diseases, pests and animal parasites, wool grade samples, and photographs of school demonstration plots and farm plots observed on local field trips. Over 250 film-strip slides are kept in the school library and used regularly for class work. A movie projector is used weekly to show travel films, news, and educational films. Frequently a tape recorder is used in the English class as an aid to instruction.

Besides the audio-visual aids to be found in the library, there are magazines and books printed in the Arabic and English languages. These materials are supplemented by a traveling school library, operated by "Point Four" personnel, which visits the school every two weeks to permit students and teachers to secure additional books.

The farm mechanics shop serves both as a training center and a service center for the school, village, and farms of the region. Here students learn to use tools for the first time in their lives. Farm equipment used on the school farm is serviced and repaired in this shop. The Jebel Plain area is well adapted to tractor operation in grain farming. Sometimes students repair such equipment on farms of the area, thus securing practice and rendering service. Also practically all minor repairs for the school and village as well as for the school farm are made in the school shop.

The school farm consists of 300 acres of good land and is used to provide students with practice in farm management, production, engineering and mechanics. It is also used to provide supplies for the school mess hall and for production of produce which is sold to help pay the general expenses of operating the school.

The school farm has been fenced and a plan for crop rotation has been worked out. At this writing there are 50 acres of wheat, 40 acres of barley, 10 acres of chick peas, 20 acres of winter pea hay, 50 acres of Sudon grass, 100 olive trees, 175 acres of controlled pasture and smaller plots of vegetables, fruit and nut trees, and experimental plots of grasses and grains. While there has been little livestock on the farm, there is being developed a small dairy, and flocks of poultry and sheep. These are to be used for breeding and demonstration purposes as well as for food and wool production.

In addition to the school farm, advanced students have formed a cooperative and have 35 acres of wheat growing on rented land, the land being worked with the school farm machinery.

The school farm serves as a demonstration for the community as shown by the fact that at the peak of the season 50 farmers were invited for lunch and for a tour of the fields and demonstration plots. But 80 farmers and top local officials came. As a result of this field day, one sheikh offered to place 20 near-by farms under the supervision of the school in order that his tribe members might learn better farming methods.

The school cooperates with the community and various agencies and provides a meeting place for many groups. Through such cooperative efforts, three mounted state police were obtained to supervise the school *ghaffers* or guards, impound stray animals, enforce state laws in the area and regulate the parking of horses during feasts, teas, and races. The school buildings are used on special occasions for meetings of the local area tribe for prayer. The Department of Agriculture uses the buildings for meetings of farmers and for the distribution of seeds and other supplies. Through the cooperation of the Agriculture Division of "Point Four" a small village flour mill was obtained for the use of the school and the tribe people of the area.

Cooperation has also been extended toward the development of a school and community health program. The school provides an infirmary, living quarters, and equipment and supplies for the Director of Health, who supplies the village and school with a medical orderly. The medical orderly examines students and school personnel and sends them to doctors or hospitals as needed. School houses and facilities are used by the orderly to serve the people of the entire area. The District Medical Officer makes weekly visits to the school, inspects sanitary facilities, and suggests improvements. He also assists teachers in preparing health instruction materials for use in the school. The wife of the school director has worked to improve the health of children of the area and has arranged for the showing of health films and for discussions on health which are conducted by a public health nurse.

It is felt that the more contacts that can be made with the people of the area, the more influence can be exerted in the area through observation, if not through planned instruction. The Director of the School has made efforts to acquaint himself with the customs of the people, and to build up their confidence in the school as a community project. The success of this effort is shown by the cooperation that exists and the feeling of pride evidenced by the school personnel. The Director has been honored by the local Bedwin Tribe, by being named a Sheikh of the Salatana Tribe, and as such he has been called upon to assist in the purchase of a wife and the burial of the dead.

IN JORDAN

Imwas, A Village School of Jordan, Bases the Curriculum on the Needs of the Community[5]

Years ago the villagers of Imwas financed and built their own school, as nearly all rural Arabic communities have done in Jordan. After the partition of Palestine in 1948, these villagers lost an estimated 85 percent of their land and since have been stricken financially. Nevertheless, they strive to support their school. The salaries of three of their nine teachers are paid for from their village council funds. Recently they doubled the size of their school garden by purchasing an additional acre of ground for 180 dinars (about $504.00). Water for this garden during the dry season will be purchased by the community at the rate of two piasters (about $.036) per cubic meter and carried one half mile to the school site.

The evidence of concern which this agricultural community has for its school is obvious to the visitor. The sloping grounds are painstakingly terraced in an area of sloping farm land which must constantly be guarded from erosion of the soil. The energetic agricultural teacher in the school has a variety of demonstration [illegible] ings of citrus and deciduous fruits, olives, and vegetables [illegible] thousand fruit tree seedlings in the nursery plot have [illegible] and are ready for distribution in the community. D[illegible] plots are marked off where fertilizer trials and crop [illegible] provide evidence for students and villagers alike to compare the results with practices on farms nearby. Students have small individual plots in the garden and some of them have ho[illegible] in agriculture. Additional land was purchased for the [illegible] enable the students to get more diversified training in agricu[illegible] Bees, poultry, rabbits, a hotbed, and a small woodlot planting of

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[5] By G. E. Spencer, formerly with the United States Operations Mission in Jordan.

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Little Bedouin boys *and girls* in Jordan look to a brighter future. (ICA photo) halipensis pine will be additional agricultural projects for the students in which their parents will share an intellectual interest. Certainly the curriculum of this village school is serving the needs of its people.

The Deir Ghassana School Meets the Modern Needs of the Community

From the Arabic village of Deir Ghassana, located in the Palestine area of Jordan, the boys have long had a reputation as good students. Subsequently, they have proven their ability in business and in the professional vocations of the countries of the Near East. It is reliably reported that over one hundred men from this community alone are now employed in Kuwait and Dahran as office personnel by the oil companies. Others are in countries such as Lebanon, Syria, and Jordan, equally respected for their talent and dependability.

The school of Deir Ghassana which provided these men with their initial formal training, is supported by village funds, as is the case of almost all rural Arabic schools of Jordan. It is not surprising to learn, therefore, that natives of Deir Ghassana, even though they may live in foreign lands, regularly contribute to the school funds of their village.

It is especially interesting to learn from the villagers themselves their utmost concern about the school. "We emphasized education for our boys and sent them away to good jobs," stated the village Mukhtar (mayor). "They did not return to our village for their wives but chose for a spouse women with an education more comparable to theirs. Our own girls have been neglected. We must provide them with an education comparable to that of our boys. We now have only one woman teacher in our school and girls receive training only to include the fourth grade. We shall build classrooms and employ teachers to continue schooling for girls to the third secondary class equal to our boys. And then, pray God, we shall have fifth secondary classes for both boys and girls."

This is a specific case of the spontaneous growth of educational philosophy in Jordan. It might well be emulated in other rural communities of the Near East, many of which have no formal schooling for girls.

III

School Curriculums Based on Needs and Resources

Every good community school will have a curriculum which is based on the needs of boys and girls growing up in the community and will use the community as a laboratory for learning. The faculty of the school will cooperate with parents in studies of community needs and the instructional program will aid growing youth to understand community life and help solve the problems involved in securing better living.

IN THE UNITED STATES

An Applied Learning Program at Pondham[1]

Pondham School in Pond, California, is as rural as the community it serves and more modern than most urban schools. The community of Pond is as rural as the alfalfa, cotton, grapes, corn, and potatoes that are grown here. Pond Road is the main street. On one side is the Pond General Store, with its little cafe and post office compartment. It is the "city hall." In the other side, Winchester's Blacksmith and Welding Shop is the hospital for indisposed and disabled farm equipment. The children of the farm laborer and the farm owner attend our school.

The Pondham School is the community center. Here the people hold carnivals, dinners, and elections. Here they meet to listen to lecturers, see movies, worship, and watch musical and dramatic productions of their children. Here they discuss their common problems and plan community projects.

Pondham school has 250 children in grades kindergarten through eighth. There is one teacher for each grade. The school has good facilities because the neighbors have donated labor and equipment to supplement a modest budget needed for operation. The PTA takes care of lunches, clothes, glasses, and medical attention required by needy children. Mothers and fathers chaperone school parties and field trips and some donate their services to help the teachers of the Applied Learning Program.

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[1] Adapted from information furnished by Leo B. Hart, District Superintendent Pondham Union Elementary School, Pond, California.

The Applied Learning Program has been a part of the educational activities for eight years. It is different from anything you will find in any other school. It was planned to give the children the best educational advantages that a small school such as this one can provide.

Every Monday is children's "open house" on learning. On this day the teachers offer every course they can give and it is "pupil's choice." It is a part of the training of the 100 children in grades 5-6-7-8. The other four days of the school week are devoted to the regular elementary school curriculum. Every child spends one day a week during the last four years at Pondham exploring every experience this diversified program can provide.

Every teacher has a wealth of interests, talents, and training that finds small opportunity for outlet and experience in the traditional elementary school program. At Pondham, in the Applied Learning Program, these resources are tapped and drained for the enrichment of children's education. The results have proved the value of the plan.

A fifth grade teacher developed a 63 member band, presents operettas, and holds exhibitions of the children's art. A sixth grade teacher, with the help of two mothers, teaches sewing, cooking and social living classes, and stages annual fashion shows for the community. A seventh grade teacher has full classes in woodshop, drafting, and agriculture. Useful farm equipment, furniture, and home agriculture projects result from these classes. An eighth grade teacher's classes in journalism publishes a school paper and a year book. His dramatics class produces short skits. His science class make good use of microscopes, bioscopes, a planetarium, and other equipment to explore new fields of science. His Spanish class uses the caliphone to supplement the learning of a language very useful to people in the area. Extra teachers have been found on the faculty and in the community to help with typing, business training, and shorthand classes. Trips to farms, professional and governmental offices, business, and industry add to the interest and value of the commercial courses.

The children and parents like the Applied Learning Program. It broadens each child's background of knowledge and experience. It adjusts to each individual's rate of progress. It provides opportunities for the gifted and awakens the interests of the others. It orients all for advanced learning and for life activities. It keeps the children interested in school. They read more library books than the average elementary school child. When they go to high school, the children more than hold their own in competition with those from other schools. Because the learning of the children is

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Students in Montgomery County High School
in Ramer, Alabama, operate a bank. (Southern Photo Service)

in tune with community life and because the parents play their part as cooperators so well, delinquency is no problem in the community.

The School Bank at Ramer[2]

The Montgomery County High School at Ramer, Alabama, provides an excellent illustration of learning through living. The mathematics teacher, Louise Kelly, organized a Bank in 1940 to provide real learning experiences for her students. The need for bank service in the community was outstanding since Ramer is a small town situated twenty-six miles from the nearest city, Montgomery, Alabama.

Student bankers are chosen by the faculty sponsor from among those students requesting banking. Bankers are given one-half unit of credit each year for not more than two years. However, many students continue the work without credit for one or more years.

Two to four bankers work each period during the day. A small amount of cash is checked to first period bankers in the morning. A continuous record of cash is kept throughout the day and checked to incoming bankers at the beginning of each period.

The school bank serves as a depository for funds for clubs, classes, and the lunchroom, as well as for individuals, including those connected with the school such as pupils, teachers, and bus drivers. Students are encouraged to open savings accounts upon which 2 percent interest is paid. Approximately 12.5 percent of the students have savings accounts now.

A student may borrow as much as one dollar from the bank by signing a promissory note without endorsement. For larger amounts, such as payment for a musical instrument or a class ring, the student is asked to get the signature of the parent. By prompt payment of loans the student may establish a credit rating. During the 17 years of service, the bank has lost approximately $6.50 on these loans.

Bank funds and records are kept in a fireproof safe. Insurance is carried on the money while it is at school or in transit to the Alabama National Bank at Montgomery, 26 miles away, which serves as a depository for funds. Both the principal and sponsor are bonded.

Equipment has always been a problem. The first year there was only an old, manual type adding machine, which belonged to the school, and a loose-leaf notebook. Over the years, however, the bankers have won the support of the public. School bus drivers built cabinets for storing materials. Two adding machines, three typewriters, and two bookkeeping machines have been added. The bookkeeping machines were given by two Montgomery banks, the Union Bank and Trust Company and the First National Bank.

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[2] Adapted from information furnished by C. M. Dannelly, Superintendent of Schools, Montgomery, Alabama.

Each year the student bankers and their sponsor visit the three banks of Montgomery. These banks cooperate in every way possible to make these visits profitable to the students as a learning experience. Several seniors each year find employment in a Montgomery bank. In fact, no student banker has ever failed to find employment there if he wishes to continue that type of work.

After school is out each year, the school bank is audited by the office of the Superintendent, Montgomery City and County Schools. One attractive feature of the bank is its public relations. Student bankers know that all school money must go through the bank and that such money is carefully handled and recorded. Students also realize its value in training for a vocation, in building habits of thrift, and in serving the community.

On other pages of this bulletin, the reader will find numerous instances where schools of the United States and other countries are providing learning that uses both books and community experiences to provide maximum opportunities for children to develop the skills, attitudes, and understanding needed for better living in the community. To make certain that learning is both useful and thorough, frequent evaluation of the program is needed. Is there evidence that the boys and girls who complete the school program are able to cope with the problems of community life? Are they healthy, efficient, and cooperative citizens? Are they able to earn a good living for themselves and their families? Do they have a happy home life? These and many other questions need to be answered. A program of self-evaluation is frequently carried on in community schools. This enables the pupils, faculty, and parents to assess their gains and to locate areas of instruction which need to be improved.

IV

Community Schools Educate Adults

Leaders of the community school movement conceive of education as beginning with life and being continuous throughout life. Numerous communities throughout the world are providing opportunities for education of the adults as well as of the children. Some of the educational activities are designed to improve the economic welfare of the people; some, to bring social or cultural development; others provide recreation for the people; and still others help to improve home and family life or build a more intelligent citizenry.

IN NORWAY

Adult Education in Norway

Perhaps the most extensive work in adult education will be found in the Scandinavian countries where the combined efforts of the national governments, local and national associations, and local schools make possible the improvement of rural life for the adult population. In Norway, state support and assistance for cultural work and adult education is administered through the Department of Arts and Sciences of the Ministry of Church and Education.[1] Encouragement is provided by Parliament for the development of libraries, correspondence schools, the State Traveling Theatre, and the State Traveling Art Gallery to bring art and drama to towns and villages. State subsidies are also provided for folk county and local high schools for youth work and sports and for study activities of voluntary organizations concerned with cultural development in art, music, drama, literature, and the like. The Department of the Arts and Sciences cooperates with voluntary organizations or councils or with government-nominated advisory bodies in the promotion of educational programs. There is also a State Adult Education Council which serves as a means of contact between the public institutions and voluntary groups active in educational work.

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[1] Ingebrog Lyche, *Adult Education in Norway*, Oslo: The Royal Norwegian Ministry of Foreign Affairs, 1957.

Organized training in agriculture is given at public or private schools called "agricultural" or "small-holders" schools. These schools usually have their own farms or are attached to so-called training farms which are supervised by the school.[2] The students in these schools are usually older groups of young men, since at least two years practice in agriculture and a minimum age of 18 years are required for entrance. There are 49 such schools, most of which provide instruction during the winter with practice on a farm during the summer. A few have short courses of only three or four months duration. Courses other than those dealing with agriculture are available, the course offerings varying with the needs of the people in the various districts. Courses are available in handicrafts, carpentry, horticulture, and forestry.

IN THE UNITED STATES

Tipton Community School[3]

All facilities of the Tipton Community School in Tipton, Iowa, are available for adult education activities. These include rooms, equipment, references, janitorial service, and in some cases members of the teaching staff. During the past eight years an executive committee, assisted by an advisory council, has organized an average of 10 classes each year with an average enrollment of 243. Serving on the executive committee are five lay leaders, selected by the members of the advisory council, the superintendent of schools, and the vocational agriculture instructor who directs the program and makes reports to the superintendent and the board of education.

The enrollment fee of two dollars is used to buy instructional supplies, to pay small teacher honorariums, and to finance presentation of outstanding speakers, travelogues, and music programs.

The Tipton Educational Advisory Council could be classified as an adult education activity. It makes a unique contribution to community education by investigating solutions to local problems and finally offering advice to the board of education. The 35 members of the council, as well as the 5 members of the official board, are better informed as a result. Improved community unity is considered a by-product. During the past nine years the council has studied bond issue proposals, school facility planning, curriculum development, park facilities, summer recreation programs, and the general adult education program.

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[2] Gunnar Mortensen and Sveri Persson, *Vocational Training in Norway*. Oslo: The Norwegian Joint Committee on International Social Policy. 1956.

[3] By Ralph Gruenwald, Director of Adult Education. Tipton, Iowa has an estimated population of 2700; a school area of 135 sq. miles; a day school enrollment of 1087.

The John C. Campbell Folk School[4]

The John C. Campbell Folk School is a community center located near Brasstown in the mountains of North Carolina. It provides instruction to the people of the community in the practical arts of homemaking and farming and in the fields of crafts and recreation.

It was founded in 1925 by Mrs. John C. Campbell and Marguerite Butler (Mrs. Georg Bidstrup) who were inspired by the Scandinavian folk schools to establish a school for creative adult education. Local people helped build the school with gifts of land, labor, and money. A community house, living quarters, and a well-ordered farm were soon provided. The director, Georg Bidstrup came in the early days from Denmark to develop the farm and help with the recreation. He was joined by trained leaders with various skills and ability to do creative work. They teach without textbooks or formal lectures. No examinations are held nor "credits" filled. Achievement records appear in the final exhibit and in testimonials of satisfaction.

The school has a program of woodcarving for people in the community. Once a week each carver comes to the school to bring the carving which he has finished in his spare time and to get new blocks of wood to take home. The school then gives the carvings a final polish and finds a market for them. Although the money which the carvers receive is not their main source of income, it has helped the farmers buy better farms and the housewives buy electrical appliances which they would not have had otherwise.

Not only have the carvers been helped financially by the program, but they also receive enjoyment from it. A mother of seven children says, "I love to carve pretty animals and angels for people to love and cherish and through them I have made lots of nice friends. I am happy that I have the gift of carving and that the Folk School has given me the opportunity to use it."

One night a week people receive instructions in weaving and wood-working as well as woodcarving. Many of the homes in the community have been furnished with things made on hobby night at the school.

A very important part of the regular weekly program is the night when families come to the school to do folk dances. Sometimes people of all ages, from 3 to 70 are doing the same dance. The dances from England, Denmark, and America are taught most frequently.

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[4] From information furnished by Georg Bidstrup, Director, John C. Campbel Folk School, Brasstown, North Carolina.

Most of the program of the Folk School is for adults. It has not only benefited the community economically by teaching them better farming methods, but also it has enriched the lives of the people living here by awakening them to the value of their own Southern mountain traditions.

The Rabun Gap-Nacoochee School Farm Family Plan[*]

One of the most unique features of the Rabun Gap-Nacoochee School in Rabun, Georgia, is its plan for educating whole families. Another is its plan for cooperation with Rabun County to furnish an improved school program for pupils of the local community both on the elementary and high school level. In addition to the above the school operates a boarding department for worthy, needy boys and girls on the high school level.

The Farm Family Group is composed of 18 families, some full-time farmers and others part-time farmers, who come to the school on a rotating educational plan limited to a period of ten years. The men in these families attend evening classes and study farming while the women attend classes and study homemaking. The children attend elementary or high school classes, depending on their age.

A changing agriculture in the surrounding region has made it advisable to establish new enterprises as a part of the farm program on some of the 18 farms. Because of the need for more milk in the nearby markets, dairying was one of the first enterprises to be developed. This has been done with the cooperation of other local farmers of the community. As a result, a milk route was established in the small mountain community surrounding the school. Five of these dairies are operated by the school and members of the Farm Family Group.

In a lesser degree and somewhat like manner, the poultry enterprise had its beginning in the local community. At first hatching eggs were the main product. A shift has been made to broilers. At the present time some eight to ten farmers are producing broilers for the nearby processing plants. Four of these farmers belong to the Farm Family Group.

Farm mechanization and industrial development is affecting the size of farms in the surrounding community just as it is doing in the larger region and even the nation. The school is finding it necessary to increase the acreage of some farms for full-time family farms and to reduce the size of other farms for part-time farming. These latter farms are to be occupied by families who have one or more of their members employed in local industry.

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[*] By Karl Anderson, Rabun Gap, Georgia.

A plan of cooperation is being formulated and put into effect whereby the school and local industries will cooperate to find families who want and will benefit from an opportunity to dwell on small farm units with sufficient gardens, truck patches, pastures, and livestock facilities. With these facilities a family can, if it so desires, find time over and above that employed by local industry to provide a large portion of the food needed by the family, thereby materially improving the standard of living enjoyed by the family. In addition, the situation will provide a wholesome life for the family. The children can participate in such youth organizations as the 4-H Club, the Future Farmers of America, and the Future Homemakers of America.

The educational training offered the men in the Farm Family Group is based largely on the kind of enterprise done on their farms. This in turn is based largely on the kinds of enterprises and systems of farming found in the surrounding region. Also the educational program offered the women is based on their prior experience and training, plus the need for a good job of homemaking.

The dining hall operated primarily for the boarding department of the Rabun Gap-Nacoochee School also serves as a meeting place for many local groups, women's civic clubs, etc. The same is true of the school's auditorium. It is at meetings of this type that plans are formulated and put into action involving cooperative activities of both the school and community. A good example is the development of the School-Community Recreation Center built by funds raised by the school, with the cooperation of the local PTA in planning its operation and organization. A swimming pool, softball diamonds, and basketball courts are now available to the community. A tennis court as well as many other indoor games will be available in the near future. The local PTA has indicated willingness to help supervise these activities.

V

Colleges in the Country

The improvement of the quality of rural life is facilitated by institutions of higher education where the staff of the college or university are sensitive to the needs of the people. Agricultural colleges often carry forward activities to improve the economic, cultural, and social life of the people. Illustrations are provided elsewhere in this document regarding the work of teacher education institutions where future educators learn to perform community services. Glenville State College is serving as a center for the study of the needs of rural people in West Virginia and is furnishing leadership in an extensive rural community development. Illustrations of college leadership in rural community development are provided by descriptions of the work in a few colleges located in rural areas.

IN THE UNITED STATES

A College Dedicated to Rural Education[1]

West Georgia College, a small institution and a member of the University System of Georgia, is located at Carrollton, Georgia. In its brief life the college has gained the support of three national foundations and attracted visitors from most of the United States and 47 other countries.

The institution was founded in 1933 as a junior college for the purpose of training rural elementary school teachers. There was a need for such training, for Carrollton, the site of the college, was located in western Georgia in a thickly populated agricultural area. Carroll County itself at that time had more than 6,000 small farmers who owned their farms. While all of them cultivated row crops, the principal product was cotton, upon which they depended for their cash money. The standards for teachers were low, for prospective teachers who graduated from a high school could qualify for a first grade elementary teacher's license by completing a reading course prescribed by the State Department of Education. While the city and large town areas had nine months of school, many of the rural schools had only five to seven months of public-supported schools. It was not until 1937 that the General Assembly of Georgia passed a law guaranteeing to all children of the state seven months of free public school education.

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[1] By Irvine Sullivan Ingram. He was one of the founders and first president of West Georgia College.

The fact that West Georgia College was founded in a farm area in the depression years had an important bearing on the direction it took. Eggs brought only ten cents per dozen, and country butter, when a market was found, sold for six to ten cents per pound. The people had food, since they produced it on their little farms, but they had little else. Many teachers had not been paid their salaries. And this was also true in reference to college teachers. Perhaps this explains why West Georgia College was fortunate in securing for its first faculty young men and women of promise. These new faculty people came to the institution on July 1, 1933, to work and build the institution. While they had no money at that time, they were able to live at the school, and live well, at least as far as food was concerned; for the new West Georgia College had been established on the site of an agricultural secondary school which had a farm of 275 acres and the property of this school became the property of West Georgia College. The farm had a good dairy, hogs, and other livestock.

In setting up the curriculum of the new college, the president had the counsel of eminent educators like Dr. Doak Campbell, who had only recently retired as President of Florida State University, state agricultural leaders from the University, and consultants from the State Department of Education. The faculty, under the leadership of Dr. Philip Weltner, then Chancellor of the University System of Georgia, were asked to make a survey of the nearest local rural center. There the teachers of health found typhoid germs in the well that furnished water to the school. And indeed, for some years there had been outbreaks of typhoid fever at that school. The head of the education department, on giving achievement tests in the little school, found that the children were two to four grades retarded. The home economist noted the difficulty that farm families had in preserving food. The agricultural teacher saw a dearth of gardens, small fruits, and vegetables on the farms. This accounted for the lack of proper diet. Reading material in the main was limited to the Bible and the Sears and Roebuck catalog. All in all, the experience was most revealing to the new, young faculty of the college. It brought them face to face with practical problems involving education not only in the elementary school but also in the preparation of teachers and the education of adults. It helped the faculty to face the need for moving in a new direction for the education of young people who had hitherto been neglected and into fields not even acknowledged as the province of college teaching.

This survey was called to the attention of the then active Rosenwald Fund. Although the Fund was primarily set up for the education of Negroes, this approach by the faculty of West Georgia College interested them, and as a result they contributed to the college, over a ten year span, a quarter of a million dollars. The money was to be spent primarily for scholarships to faculty members of the college and to promising students who expected to go into teacher education. To this was added, for student leaders, faculty members, and community leaders, the privilege of traveling over the nation to places of challenging work related to rural teacher education. The results of that grant were far reaching, for the stimulation of faculty personnel resulted in spectacular achievements in the efforts of this small college to bring about a better way of teaching and of living in this rural region.

Out of such a setting grew the philosophy of community education at West Georgia College, the adult program which is a part of the general pattern of the college and which is unique in many respects. It grew out of an experience which the college had in its laboratory schools in the teaching of children, and out of the fact that West Georgia College was founded during a depression. The farmer's life in Carroll County was normally hard even in good times, but in this particular period it was very severe. The survey of our community had shown that the farmers lacked diversification in their plantings, poultry, and livestock which would give them and their families a balanced diet. Community education in this respect was needed. It was logical that rural teachers should carry out such a program. West Georgia College, therefore, undertook to prepare the prospective teachers to do this. It must be said here that some visiting consultants to the college looked with disfavor on such a load for the teachers.

The first representative of the college concerned in community education was an honored and dedicated young professor of urban background who had chosen to get his undergraduate degree in agricultural education. This young man was Porter Claxton, the son of the distinguished one-time United States Commissioner of Education, Dr. P. P. Claxton. His efficiency and his dedication brought confidence and respect for his beliefs and practices. He was conscious of the need of teachers for work in improvement of farm life. He saw that it would be necessary for each farmer to raise some fruits and vegetables and to own a milk cow in order for the farm families to have a proper diet. Consequently he developed two courses for prospective teachers dealing with the improvement of rural life. These young people were taught not only to select fruits and plants, but to plant, cultivate, and preserve the products of these plants. In addition this young professor, on his own place, planted grass, fruits, berries, grapes, and a diversity of vegetables with seasonal production. His garden and grounds were an inspiration not only to the community, but to the teachers as well.

The uniqueness of the emphasis of West Georgia College on rural life, is shown in this full description of three courses which all prospective teachers included in their required course of study:

> **Rural Life 101, 102, 103.** The Rural Life courses are a combination of rural philosophy, theory, and practice interrelated and designed to help prospective teachers better fit their task of improving rural living through the agency of the rural elementary school. The courses are somewhat seasonal; the fall and spring are given more to outside work, the winter more to classroom and shop.
>
> Facilities for these courses consist of a large library of books and bulletins on rural school teaching, agriculture, and many other more specific factors of interest in the science and art of life in the country. The laboratories consist of a classroom adapted to informal work, a shop with adequate simple tools, a home garden, the whole college farm, the three rural training schools, and the general out-of-doors. The teaching personnel consists of the director of rural education together with assistant teachers for shop, and the farm foreman.
>
> The work of the Rural Life Courses consists of bookstudy, theory, and class discussion well dispersed throughout the year with actual practice in the laboratory. Lectures, discussions, parallel reading, mechanical drawing, simple surveying, shop work, soil study, actual production of a home garden, experience in certain aspects of farming, fruit-growing, landscaping, use of local natural resources, household science and engineering, place of the school in the community, practice in the rural training schools, etc. Visiting lecturers and other available talent in appropriate fields are frequently invited into the courses. Five days a week, two-hour periods, throughout the year. Required of teachers in training. Triple course. Mr. Claxton and associates.
>
> West Georgia College Catalog, 1940-1941.
> Volume VII, Number 3, June 1, 1940.

After Mr. Claxton left the college, he was succeeded by a young Harvard graduate, J. Carson Pritchard, a native of the area, who had studied the situation in the west Georgia area. He now came to the conclusion that times were better; that the work in the community was advanc[illegible]o such a degree that there was a need for preserving foods on [illegible]ger scale. Consequently, in his work in community education he devoted his time to community cooperatives with emphasis on the preserving of meats and vegetables. In the school centers he established general canneries, and in the large centers, potato curing houses and farmers' cooperatives for the joint purchase of seeds, fertilizer, machinery, and other products in large quantities needed by the rural people.

In time, rural electrification came and there was an increase in industrialization which brought work opportunities for unused farm labor. The economic situation gradually improved, for farm labor increased during and after World War II; therefore, the College authorities thought the time had come for a new phase of emphasis in community education, and the program now turned its attention to general education for adults. The new director gave the program a new emphasis and a name which characterizes it today—College in the Country. This program is an adult study program designed to help participating communities to discover their needs, to acquire knowledge and understanding of their interests and problems as they recognize them, to grow as individuals through sharing ideas and experiences with neighbors and friends, and to think and act cooperatively in the interest of all concerned.

The name, "College in the Country", does not apply only to West Georgia College. It is a name given to the various ventures in the respective communities where adults gather for study and for new experiences, and where they push out for new understandings concerning their environment, their state, and nation. In one center the group decided, under the leadership of the new director, to come together for a series of community studies. They called themselves "Unity Family College." They chose for their first meeting the topic "Why Use Books?" They utilized the regional librarian as their teacher. For the second meeting the committee chose, "Understanding Children." As they did in the first session, they chose a person trained in the field of the subject to lead the discussion. For subsequent sessions they chose "Nutrition", "Recreation", and "Understanding Other People". The leader of this subject was the distinguished editor of *The Atlanta Constitution*, Mr. Ralph McGill. Other subjects were "Spiritual Influence in the Home", "The History and Growth of Georgia", "Art", and so on. Another center in this group called itself "Smithfield College in the Community." The pattern of the Smithfield College was very much like that set by the Unity Family College. At one time fourteen such "colleges" were operating in the various communities and villages in the area.

At the end of each "college" West Georgia College granted a certificate to each participant. This certificate contained the words, "College in the Country," and the West Georgia College seal, and the legend

> "A community education service sponsored by the
> Unity Community and West Georgia College."

The "diploma" further certifies that the recipient has completed a locally planned course of study in school and community offerings held by, for example, the Unity Family College in Unity Center, Carroll County, Georgia, and that it is a non-credit course. The certificate is properly signed by the President of the community local group, by the President of the college, and by the Director of Adult Education of the college.

There can be no doubt that the program was worthwhile. Some expressions from the participants were as follows: "The sessions made life richer, somehow, for many—not in dollars or cents, but in understanding more about people." Another commented, "I have something to think about when I follow the plough." Another praised the musical program: "That night the music teacher at the College brought Handel's 'Messiah,' I could have listened until morning." A third commented, "These procedures are examples of democratic society working together."

While the community people planned their programs together, the faculty of the college was always conscious of the tie-up of these programs with the education of children. When the college began its work in the laboratory school, it was found that parents could counteract at night what teachers were trying to do during the day. For example, many parents, in disciplining their children, would threaten them by saying that they would "call the doctor." Almost without exception, the rural child was afraid of "the doctor." The college was working to bring a health program to the community in order to bring about a program of immunization against certain diseases. Foundation funds enabled the college to furnish the county its first public health nurse, its first white supervisor of elementary schools, and its first Negro supervisor of schools. The institution soon found that it would be necessary to publish literature written and illustrated on the level of a child in order to augment the teachings and programs in the day schools. Hence, a series of bulletins were written with that end in view. One of the most effective was called, "The Doctor is Coming." In this the doctor was presented in a friendly, helpful manner that opened the way for acceptance of the health program on the part of children, as well as their parents. Since we are talking about bulletins, it is well that mention be made of such others as "Let's Plant Grass," "Let's Raise Pigs," and "Let's Cook Lunch," and "Out Under The Sky." These bulletins, written in a simple style primarily for children, interested the grownups as well. Consequently the pattern of what the institution liked to call "a total program of total education" continued to evolve.

The ability to continue this "total program" was enhanced when the Colleges in the Country attracted the attention of the Fund for Adult Education, with the result that West Georgia College received a grant to enable it to extend this program not only in the immediate area of the college, but into some centers in Alabama and in extreme northern Georgia.

Growing out of this work also were "Studycades," which, as their name implies, are organized programs of group travel and study. A group on one occasion wanted to study the community program around Tupelo, Mississippi. They chartered a bus and visited this project. Another group, interested in foreign exchange citizens, visited a community doing that type of work in Indiana. On this same trip they had conferences at Goshen College in Goshen, Indiana, where some work of this type had been done. These trips were followed by Studycades to Mexico, to the West, to Nova Scotia, and to other areas in the East, such as "Colonial America" in Williamsburg, Virginia. In 1958 a group visited the World's Fair in Belgium and other nearby countries. On one occasion the group brought to Carrolton an Indian farmer, Amar Singh, who lived near New Delhi, India. In turn, with the help of a foundation, College in the Country sent a Carroll County farmer to visit Amar Singh, and they were able to send with him a distinguished southern editor, Mr. Ralph McGill, who published a series of articles about his visit and about the aims and aspirations of that country. Out of this grew a local panel on international relations.

The search for improvement in the education of rural teachers continues. In a cooperative program in elementary education, three institutions of higher learning in Georgia began a cooperative three-year research program for improving teacher education. It was financed by anonymous grants of $70,000. The College of Education of the University of Georgia, for example, worked in such specialized areas as the teaching of reading, of science, and of arithmetic. Oglethorpe University chose as its goal the idea that a student should be able to analyze and evaluate more critically what he reads, hears, and encounters in all kinds of situations. The part of West Georgia College in this project was to set up procedures to improve college-level teaching and to help prospective teachers develop skills in cooperative planning, leadership, and human relations.

West Georgia College used its pattern of a total community approach in working on this project. Entire communities were brought into a closer relationship to the school through helping to redecorate the school lunchroom, re-wiring buildings, cutting the grass, landscaping the school yards, serving as leaders for scout groups and summer baseball programs, providing transportation to get polio shots, and helping in other aspects of community life. Of course, many of the above mentioned activities are provided in towns and urban centers. It must be repeated here again that West Georgia College is dealing with rural situations.

West Georgia College has many visitors from abroad. They are sent here because this is described as a "grass-roots situation." The whole project in this rural development is interesting and has been very effectively carried on for some twenty years. In the opinion of the writer, only time will tell whether the work has merit.

Coahoma Junior College Leads the Way[2]

Coahoma Junior College in Clarksdale, Mississippi, works to improve rural life for the people who live on the Delta plantations, and the people of the area seek to provide facilities for their college. The college seeks a better life for the people by education in child care, by training for improvement of economic welfare, by leading in the development of better recreation for the people, and by seeking ways to improve cultural life.

Parents learn about child care and development through movies at the school and through discussions of problems of family life. By working with the agriculture teacher, adult farmers learn about food production including the raising of pigs and poultry. The college canning plant, operated by student labor, to help pay student expenses while in college, is also used by farmers who may have their produce canned on a percentage basis, or may use the canning equipment under the supervision of the faculty member in charge of the cannery. The trade shops are open day and night to permit people of the community to learn carpentry or bricklaying.

Recreational and cultural activities are provided in the college gymnasium. Lyceum attractions, vocal and instrumental concerts, and sports events are enjoyed by large groups of the people of the community.

The people of the community have taken the lead in improving the facilities of the college. Officials of the PTA visited the college and studied the nutritional needs of the students. This study was presented to the school trustees and a modern lunchroom was provided. Funds raised by the PTA enabled the school to purchase $1100 worth of playground equipment, two pianos, and band instruments and uniforms.

Religious life in Clarksdale has benefited by contributions of the college choir and by the help of students who served as leaders in the churches.

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[2] Adapted from material furnished by Mary G. Whiteside, Dean, Coahoma Junior College, Clarksdale, Mississippi.

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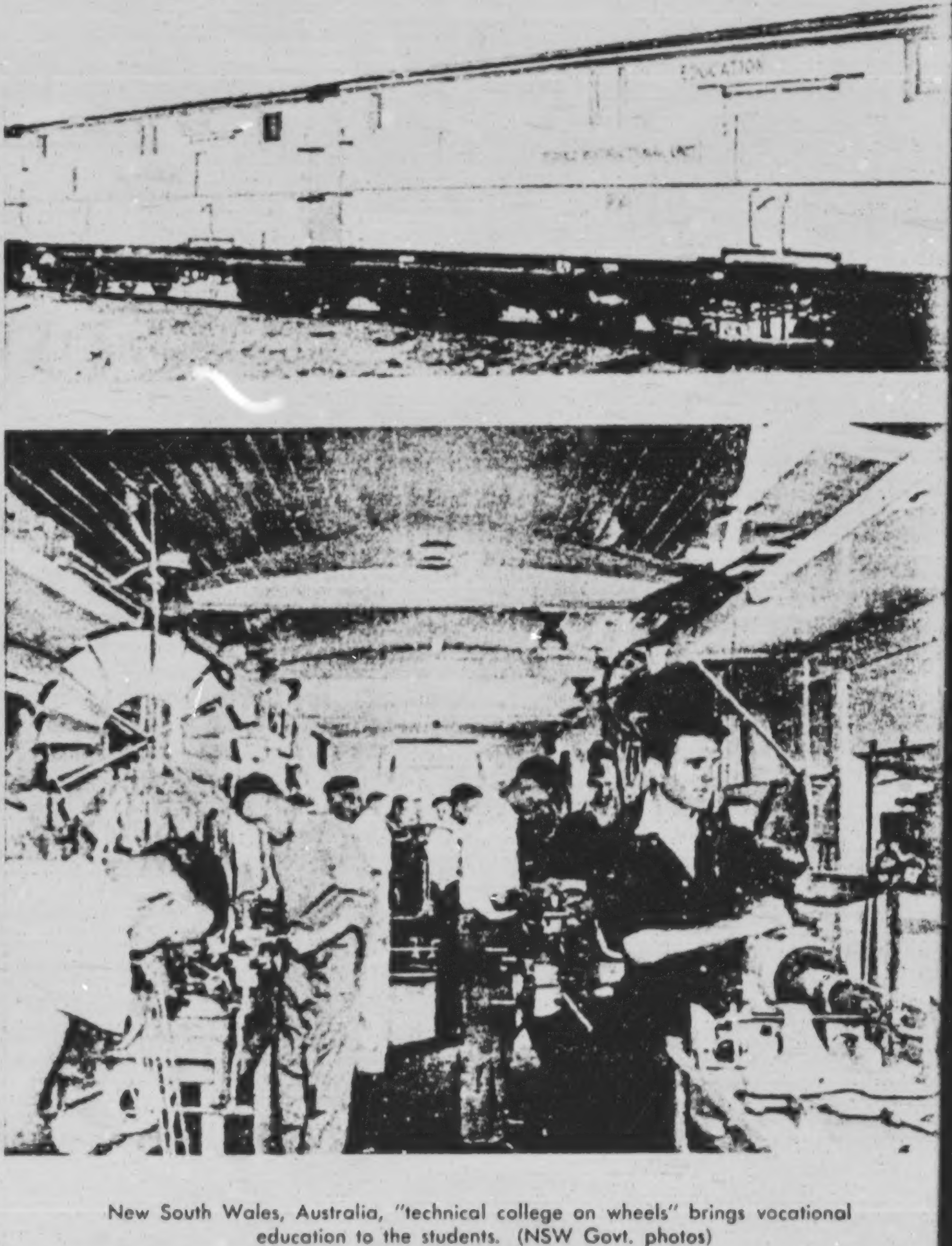

New South Wales, Australia, "technical college on wheels" brings vocational education to the students. (NSW Govt. photos)

IN AUSTRALIA

Rural Technical Colleges in Australia[3]

Australia is a commonwealth which grew up like the United States by forming a union of 6 large states nearly 60 years ago.

The educational programs of each State are administered by Directors of Education, professional men with staffs of supervisors to assist them. These Directors are responsible to the Minister for Education in each State for education, appointment of teachers, for curriculum development, for locating school sites, and for planning of school building throughout the State. There are no local Boards of Education.

New South Wales has nearly 40% of the population of Australia and is about the size of the State of Texas. The schools are administered from Sydney, the State Capital, where stimulation for community school improvement is provided. Education in rural areas is provided in small schools, in agricultural high schools, and, where the demand is great enough, in technical institutes.

There are two Directors of Education in New South Wales, one responsible for primary and secondary education and the other for vocational and technical education. The State Agricultural Department also provides some agricultural education, this department being responsible to the Minister for Agriculture. The various departments have responsibilities in both rural and urban areas. This organization is typical of most countries outside of the United States except that the schools are usually under the supervision of the Federal Government. In Australia, however, the states grew up first and agreed to give to the Federal Government such authority as they did not wish to retain. Thus, education in Australia is essentially a State function.

One feature of the rural education program in Australia, not so common in other countries, is the Rural Correspondence course program. This course provides primary and secondary instruction provided by the Department of Education and agriculture and technical instruction provided by the Department of Technical Education for some 10,000 students in remote areas—students who are unable to attend a regular school.

The Department of Technical Education in New South Wales is responsible for a network of some 40 technical colleges and 100 smaller establishments in country centers catering in all to an enrollment of 70,000. As a matter of interest, in the World War II period, this department had as many as 42,000 G.I.'s on its rolls in addition to its normal complement of students. In paving the way for the establishment of several of its rural colleges, the Department's Mobile Instruction Units—vocational training schools on wheels—have had a decisive influence.

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[3] Adapted from material contributed by Arthur Denning, Director Technical Education, New South Wales, Australia.

The first technical college on wheels, traveling over the State's railway system, was introduced in March, 1938. These Mobile Instruction Units, developed with the cooperation of the New South Wales Government Railways, are composed of rail cars equipped with machinery and fittings to make them self-contained workshops and training schools for engineering, carpentry and joinery, and other trades. The first mobile unit operated through an area known as the Murrumbidgee Irrigation Area, bringing technical education to students who were unable to travel the distances to the larger centers where technical institutes were established.

Each Mobile Unit consists of three rail cars, one being used as a lecture and demonstration room, and the other two equipped with lathes, shapers, drilling and grinding machines, farm machinery, 5 h.p. diesel engines, electric light plants and batteries, the latest types of automatic testing equipment, electric and oxy-acetylene welding apparatus, fitting and sheet metal working benches, blacksmithing anvil and forge, alternator, 16 mm. sound projector, strip film projector, kerosene engines, and machine tools for the purposes of practical instruction.

The advent of the mobile unit with its well equipped workshops demonstrates to the local farmers the practical advantages of technical education. It stays several days in the town—long enough to organize lessons and projects for the students until the unit's next arrival.

The visits of a unit quickly provided an impetus to local demand for more permanent training facilities to be established in each of the towns that the unit visited. The first train visited three towns: Leeton, Narrandera, and Griffith. After two years experience, the demand for permanent instruction was so great that rented premises were obtained to commence more permanent technical classes. The miniature technical colleges pooled a good deal of their resources. The teacher of engineering trades at Leeton divided his time equally between Leeton and Griffith. The teaching of sheep and wool subjects was carried out by a circuit teacher, whose services were not confined to any one particular college. Similarly, adminstrative services were pooled in the interests of all three colleges. Gradually a number of courses such as farm mechanics, welding and automotive mechanics, were placed on a permanent footing, meeting with an encouraging response from students regularly since the war.

Annual enrollments for the three colleges, which averaged just under 150 students per college at the close of World War II, had more than doubled by the end of last year. Here is the range of subjects as taught by the Leeton Technical College with minor variations, typical of the curriculum offered at Griffith and Narrandera.

accountancy
automotive mechanics
carpentry and joinery
diesel engine mechanics
dressmaking
farm mechanics
fitting and machining
homecraft woodwork
invalid cookery
ladies tailoring
millinery
motor maintenance
sheep and wool
shorthand
typing
welding
white work
workshop practice

In all three colleges, the standard of the engineering trades equipment has been steadily raised by improvements and replacements in the past few years. Both the Griffith and Narrandera Colleges provide classes at a number of outlying centers. In one instance, a group of students hired a truck to take them over rough country roads—a distance of over 60 miles—one day a week into Narrandera.

During 1947, a start was made on the erection of new buildings designed for standard workshop teaching. Unfortunately, owing to postwar shortages of labor and materials, this building took some time to complete and classes were held under adverse conditions. Similar to a common American experience in rapidly growing areas, the college was spread over five widely separated buildings none of which was suitable for technical college needs. However, when the new college was completed, the local paper hailed the opening of the college as the dawn of a new era.

The present enrollment of over 1000 students in the Irrigation Area now speaks well of the excellent pioneering work done by the first mobile unit.

Australia, like the United States, is a country of vast distances, and the New South Wales experience with these Mobile Instruction Units, as forerunners of permanent colleges for technical or vocational education, has more than justified their introduction. On the practical principle of sampling a community's rural education needs, first by means of the traveling vocational school, and then by the gradual establishment and growth of the permanent technical college, the benefits of organized vocational training have been brought to these irrigation settlers and their families.

This story of the Mobile Instruction Units of New South Wales may well be capable of wider application. One may assess the possible advantages of extending the principle to rural communities in other lands, with their remoter rural areas, as in Canada, and the United States, or in such Asian countries as India and Pakistan. The New South Wales scheme provides a pattern for the future development of rural vocational education.

VI

Planning and Working Together for Better Schools

In many communities of the United States and in numerous regions in other areas of the world, people are meeting to study needs for better education which is sometimes brought about by changing social and economic conditions. A few illustrations of cooperative planning for school and community improvement are provided here.

IN THE UNITED STATES

Working Together in Le Panto[1]

Le Panto, Arkansas, is a good illustration of how a community can improve the life of the people when they join their efforts under good leadership. Le Panto is a small town of 1700 people who saw the need for school and community improvement. They organized a Community Development Council in 1950 with a view to securing better opportunities for employment of the people and to improve the services which the people needed. Through the efforts of this council, a small factory was established to provide employment for 150 people. A civic improvement program brought a lunch program for the school, street and highway betterment, renovation of business houses, a new municipal parking lot, better sanitation and cleanliness, better park facilities, better housing for families on the lower socio-economic level, and improved medical facilities. Le Panto now has four doctors, each with a modern clinic, and two dentists. Newcomers to the community are impressed by the community spirit, the hospitality of the people, and the cleanliness of the town. Operation "bootstrap" paid dividends in Le Panto.

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[1] From information furnished by J. D. McGehee, Superintendent of Schools, Le Panto, Arkansas.

Greenville County Planning[2]

The School District of Greenville County is a relatively new educational unit and is still in a developmental stage. This is due, not only to the fact that 82 small school districts were consolidated at one stroke into a single unit, but also to the fact that Greenville County, South Carolina, is in a transition period.

Formerly a county with a sharply defined rural and industrial population, the county of Greenville is rapidly becoming almost totally industrial-urban in the sense that large numbers of its rural population now are classified as "part-time" farmers who commute to work in the industrial centers and farm as a secondary occupation.

Greenville County is the largest county in the state, and has the largest school population, totalling, in June, 1957, 43,726 boys and girls who attended 102 schools in the district.

As part of the county moves in transition from a purely rural community life and outlook, so the consolidated school is also changing with the people to serve new purposes different from those served by the smaller community schools. In several instances consolidation of rural high schools has meant a rapid expansion of small, isolated communities into larger communities, and a corresponding broadening of the activities and attitudes of these communities. It is increasingly evident that the consolidated schools set up under the single county unit have materially improved not only the opportunities for boys and girls educationally, but that they are steadily helping to widen the horizons of their parents as their communities change and grow with a changing county.

The Greenville County Planning Committee was organized to meet a basic need for communication and problem solving in a newly organized and relatively large county school educational unit.

The decision to organize this Planning Committee was made in 1952, shortly after 82 small school districts were consolidated to form the School District of Greenville County. These schools were rural, urban, industrial and city area schools of varying standards and levels of progress. The majority were rural schools with personnel totally unaccustomed to any administrative unit larger than the single school and its supervising principal.

The Greenville County Planning Committee was organized as an agency to help in finding the solution to problems naturally encountered in building and maintaining a broad educational program in a large administrative unit. It was designed to permit participation on the part of all personnel in the development of school policies common to all school employees. Its original impetus came from the supervising principals and members of the instructional staff.

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[2] By T. M. Verdin, Jr., Director of Personnel, School District of Greenville County, South Carolina.

The Committee is now functioning effectively. Its membership includes the superintendent of schools, the assistant superintendent, one representative from the area assistant superintendents group (there are four area assistant superintendents in this county unit); two representatives from the instructional staff; one representative from the high school principals group; one representative from the elementary principals group; three classroom teacher representatives from each of four geographical attendance areas, these to include one elementary teacher, one high school teacher, and one teacher-at-large. With the exception of the superintendent and assistant superintendent of schools, ex-officio members of the Committee, all representatives are elected by their respective organizations.

The committee meets regularly during the school year. Area planning committees function in a similar fashion, often bringing ideas and problems originating in these geographical areas to the County Planning Committee for consideration.

The County Planning Committee is meeting continuous success in opening channels of communication, in providing opportunities for the identification and solution of problems, in stimulating and coordinating self-improvement activities of school personnel, in promoting democratic practices and increasing skills in working democratically, and in developing procedures which enable personnel to participate in arriving at group decisions.

Evidence indicates that a side result of this successful planning committee activity is the development of democratic practices in individual schools and in individual classrooms. As these practices are reflected in the education of boys and girls, they will be increasingly reflected in the homes and communities of the school district and be of benefit in the economic and social growth of this county.

Newark Special School District Planning

In the Newark Special School District, Newark, Delaware, parent participation in community planning is evident in almost all school projects. Individual PTA units, of which there are seven, send representatives to a PTA Council, where such business pertaining to the needs of the school district is discussed and an appropriate course of action planned for any needed changes or improvement.

Out of the PTA Council developed parent participation in school construction planning whereby parents serve on committees to study plans for new schools and make suggestions and recommendations. Hand in hand with school construction go the referenda needed to secure the funds for new construction. Parents have willingly and ably assisted in preparing for and executing this important aspect.

On the high school level a Parents' Council was formed to help in the solution of problems prevalent among teen-agers today. This council consists of parents, students, the guidance counselor, and the principal. This council meets once a month and is attempting to develop an acceptable code of conduct with the teen-agers.

Participation by parents in the revision of the school curriculum is not an uncommon feature of the Newark School System. When given a sincere invitation to help, the public will respond accordingly and healthy attitudes will prevail in the minds of the people for furthering the progress of education.

Steps in Community Improvement

How do the people of a community get started on a program of community betterment? What organizational structure is needed? Where do they find the leadership? What initiates the program? These and many other questions are asked by those who recognize a need for improvement.

Obviously, people must be disturbed about conditions. They must see the need for improvement, and they must be shaken out of a feeling of complacency about local conditions. In Puerto Rico, the Division of Community Service may stimulate the local people. In the Philippines, the Bureau of School Service has educated the teachers in order to lead the way. In some regions, the stimulus comes from the staff of a college serving a region. But in a larger percentage of cases, it is the faculty of the local school or a layman in the community who helps to set the stage for a study of community needs and who helps to develop an organizational structure in which to get the work done.

The organizational structure, which is needed to enable communities to help themselves, will vary from one community to another and from one nation to another. It will also vary with the availability of local leadership and the sensitivity of leaders to the need for a change. Usually, local people who recognize the need for improvement are called together and a temporary committee or council is formed to study community needs and to help organize the people for action.

Stephenson Organizes for Action[3]

An illustration of how one community was organized for a rather comprehensive program of community improvement is provided by Stephenson, Michigan. This village of 800 persons is surrounded by a geographic area of 552 square miles with several smaller villages and 7,500 persons included in the trade area of Stephenson. The Board of Education assumed the leadership in organizing the Stephenson area. Their first step was to convince the people that they could improve the quality of living and to discover and motivate latent leadership. It was believed that the school, as one of the major social agencies in the community, should assume the leadership in the Stephenson Community School Service program.

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[3] Adapted from material furnished by Superintendent of Schools, Stephenson, Michigan.

The next step was to call a meeting of selected community leaders and the Board of Education. The proposed self-help program was discussed. This was followed by a larger meeting of 52 representatives of social, economic, civic, and religious agencies and the formation of a temporary steering committee to prepare the permanent organizational structure and constitution. The outcome was the formation of the Stephenson Coordinating Council made up of representatives of interest groups and community agencies. Seven permanent committees were established to work on various phases of community-wide improvement. These committees were: Education, Home and Family Living, Recreation, Community Service, Religious Life, Farm and Land Use, and Health.

The objectives of the Community Coordinating Council were: (1) to promote cooperative efforts of all community organizations and of the citizens in making the community a better place in which to live; (2) to coordinate, on a voluntary basis, the existing community agencies and individuals to meet more effectively the needs of the community; (3) to encourage community surveys to determine local resources, conditions, and needs; (4) to inform the public of conditions that need improving; and (5) to train leaders and encourage democratic action in meeting the needs of the community through the legal and established community agencies.

Reports indicate marked progress since 1950. Some of the accomplishments reported are: New library quarters; enrichment and vitalization of the school curriculum; establishment of an outdoor education camp; development of units of instruction for the schools; adult education in home improvement, landscaping, and home and family living; improvement of parks and highways; census on religious affiliations and improved religious service; soil conservation programs; organization of a county-wide stock breeders association; blood-typing of residents on a voluntary basis; health education campaigns in the community; and development of in-service education activities for teachers.

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Israeli children typical of those in the *kibbutzim* schools. (Israel Office of Information photo)

VII

Teacher Education for Community Development

If a school is to develop a program which contributes to the improvement of the quality of living of the people, the teachers and school administrators must be educated for community service. In many cases, such as in the Philippines, Egypt, and elsewhere, programs of education are provided for teachers already in service. Teachers study community needs, work in community improvement projects, and develop curriculum materials designed to help children learn how to understand community life.

There is also a need to educate those preparing to become teachers if schools are to play the proper role in community life. This is being done at—just to mention a few of them—Berea College, Kentucky, West Georgia State College, and at Glenville State College in West Virginia. UNESCO has provided regional centers for the education of teachers and community workers. Only two illustrations can be given here of the education provided for future teachers.

IN ISRAEL

Teacher-Training for Rural Living[1]

Imagine, if you will, a college in Kansas whose students have been brought up on large, cooperative farms, living and studying at co-op schools on those farms. All of their needs as children and youth were taken care of on the farms. Now, having completed their secondary education, they have been sent to a two-year teacher-training school serving the co-ops. As members of the co-op these young men and women still return there on weekends and holidays to work.

This, in substance, is the *Seminar Hakibbutzim* (Kibbutz Seminary) which is located in Israel. Though the land and the language may be ancient, the way of life in this college is modern. Any American educator—and especially a rural educator—would feel a sense of kinship as he visited the school.

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[1] By Etta Schneider Ress, Co-Chairman, Friends of Seminar Hakibbutzim, New York.

But before we can understand the ideals and accomplishments of Seminar Hakibbutzim we must first grasp the social orientation to which it is bound, for it is a school serving the rural *kibbutzim*, or collective settlements.

The *Kibbutz* idea of farm collectives (not to be confused with communes in non-democratic societies) has been evolving for 50 years. It is the main force in the settlement of Israel, and so successful has this unique social organization become that it has truly been named "Israel's secret weapon".

The early *kibbutzim* were settled by young, ardent Zionists who had to endure great physical and psychological hardships. They had neither experience nor an adequate plan for a communal economic, social, or educational way of life. But in these 50 years they have pioneered and built hundreds of profitable communities with a membership of 75,000, in which each member benefits from the work of all, and each has the opportunity to participate in management as well as in consumption.

A *kibbutz* is a producer's and consumer's cooperative with no private ownership where all members share in the operation of a huge land grant which constitutes an almost autonomous village. The *kibbutz* derives its livelihood from mixed agriculture, or from a combination of agriculture and small industry. The economy is highly mechanized and carefully planned with the technical and financial aid of a federation of *kibbutzim* and representatives of the government.[2] The *kibbutz* must be self-sustaining; in fact, it must operate for profit in a highly competitive economy. Profits are used for new enterprises, for development, and for improvement of the standard of living of the members.

All men and women in the *kibbutz* are required to do some work in exchange for their maintenance. Membership in the collective is *voluntary*, and anyone can leave at any time. Even when a child reaches the age of 18 and becomes eligible for membership, he has the choice and privilege of becoming a member of his native *kibbutz*, of joining another one, or of leaving the movement to settle elsewhere. The number that leave, incidentally, is very small.

The *kibbutz* is responsible for all aspects of social life: the care and education of children, the operation of health clinics, the provision for social security, the programming for culture and recreation, and many more. The standard of housing is determined by the degree of economic development of the *kibbutz*. At first members may live in simple tents or huts. Then, cottages of one-and-one-half rooms, with service rooms, terrace and garden are provided for older members, families, and single adults—in that sequence.

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[2] Israel is a thriving democracy, and its nation includes all forms of modern social organizations: private small farms, cooperatives, suburban, and urban developments. Kibbutzim constitute a small proportion of the whole, but their influence is significant.

The entire structure of the *kibbutz* is in the hands of a secretariat and a network of committees, all elected by the membership. The committees are rotated every two or three years to avoid bureaucracy and assure democratic participation. Among the committees are: the farm committee, the work committee, the members' committee (a kind of "good and welfare" group), the education committee, the cultural committee, the health committee, the newspaper committee, and the political committee (which maintains relations with the parent body—the federation of *kibbutzim*—and keeps the members informed on national affairs).

The following is how Israelis describe their own *kibbutzim:*

> "Social and cultural life in the kibbutz is intense and rich in content. Relations among members are based on many years' personal acquaintance and on mutual responsibility. They meet at work and during meals, at weekly meeting, at celebrations, at social gatherings, and at political and scientific lectures. They socialize in their own rooms, or meet in work teams. Full equality, cooperation, mutual aid, and democracy imbue the members of the kibbutz with a deep, organic sense of belonging."[9]

A great deal of planning, evaluating, and experimentation has gone into the problem of child care and education in *kibbutzim*. The third generation is now being reared, and the results of the educational program have been gratifying. For, in the last analysis, the educational system should serve the goals of *kibbutz* living, and it is through the ability and achievements of its "graduates" that it can be evaluated.

Education comprises all aspects of the child's life: physical, health care, study, development of attitudes, social behavior, vocational guidance, culture, recreation, and more. The child is supervised from birth by trained personnel, in separate quarters, in the same community. *Kibbutz* psychologists tell us that these children do not have the usual parent-child conflicts. There is considerable opportunity for family life, and there is evidenced a strong bond of affection between parents and children when they are together in the late afternoon and evening and on holidays.

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[9] An unpublished account by Golan and Lavi.

The teachers minister to the psychological needs of the children at each age-level, and the teachers are especially competent to recognize emotional or intellectual problems. One of the strongest factors in this society is the feeling of belonging which exists at all times: between age-mates, between each child and the teachers and nurses, between the child and his parents, and (as he grows) in an ever-widening circle, between the youth and the *kibbutz* community, youth groups, and other national groups respectively.

The curriculum and organization of *kibbutz* schools are determined by a supervisory committee of the federation within the requirements of the state and within the framework of *kibbutz* ideology. Each *kibbutz* has its own education committee of parents and teachers.

Children's housing takes first precedence in *kibbutz* planning. Infants to the age of one year are housed in the babies house, in the care of the mother and a trained house mother. Then, the children move to a toddlers house, to the age of 4, where there is a play room, dining room, service rooms, bedrooms, terrace, and courtyard equipped with appropriate play equipment. They are taught proper habits of cleanliness, toilet, grooming, independent play habits, and social behavior. After the age of three, there is some organized play and short walks, story-telling, and games. Between this age and their promotion to kindergarten there is a transitional period, during which two groups of six children are combined into one group of twelve to prepare them for the larger unit to follow. Their matron will remain with the group for a few months even after they have joined the kindergarten.

The kindergarten is housed in a special building. Here are similar physical arrangements and activity corners for individual and imaginative play. The playground equipment, in addition to the usual slides and sand boxes, may include discarded machine parts or an old airplane or car. The children take care of their own pets and their own flower or vegetable gardens.

There is a greater allotment of time for organized activities, group or individual. The children try out their physical skills, engage in music, painting, dramatics and the like. They participate in nature walks, visits to various parts of the farm, and trips to see how their parents and other adults work. The children take part in *kibbutz* festivals and other social activities. When they go to their parents' quarters each evening they socialize with their sisters, brothers, and friends.

In the upper kindergarten year (ages 6 to 7) the children are introduced to reading, writing, and numbers. Then, from ages 7 to 12, there is the Junior Children's Community, usually comprising about 35 children. The quarters are larger and a few classrooms and workshops are added. The teacher or teachers are assisted by a matron. Studies are pursued for four hours in the earlier grades, for five hours in the intermediate grades, and for six hours in the sixth grade. There is an hour's manual labor each day, either in the children's community or on the *kibbutz*, depending on the season.

The elementary curriculum is organized around the "themes" approach, and instruction is designed to meet individual abilities and limitations. Humanities, sciences, art, and physical education are all required. Great emphasis is placed on an understanding of ecology, the production processes of modern agriculture, applied science, the world scene, and so on.

The children engage in various types of independent activities. They publish a newspaper, engage in dramatics, play in an orchestra, pursue stamp collecting and other hobbies. There are books and play materials for them when they are at their parents' quarters, too, and many children have hobbies in common with their parents.

Upon graduation from elementary school, the children have completed their compulsory state education requirements. But *kibbutzim* extend the program through the secondary school, most often organized as consolidated schools. Some 150 to 300 adolescents may be housed in a school adjacent to a *kibbutz*, under a staff of about 30, including teachers and administrators. Special classrooms are equipped for science, geography, art, etc. There are workshops, libraries, and recreation facilities. There is always an agricultural program in operation.

The curriculum of the secondary school is of a broad, academic nature and includes social studies, science, foreign languages, music, arts and crafts, and sports. Students with special ability are sent to suitable schools at the expense of the *kibbutz*. The education committee supervises the proper education, guidance, placement, and psychological adjustment of each boy and girl.

To these educational activities we might add the many opportunities of young people to engage in national festivals and activities similar to those of the Boy Scouts. There are also the varied and exciting programs which come to each *kibbutz* in the form of concerts, plays, discussions, and sports events. These are open to the young people and adults.

The preceding—though proportionately lengthy—description was necessary to understand the program under way at the *Seminar Hakibbutzim*, the largest state rural teacher-training college in Israel. Its one thousand students are drawn about equally from the *kibbutzim* and from the cities; yet its goals are strictly those of the rural schools it is intended to serve.

This seminary was originally established in the city of Tel Aviv, and the outgrown campus is soon to be moved to a beautiful site on the outskirts of the city. Another campus is maintained at Oranim, far beyond the cities, nestled in a pine forest in the Mt. Carmel region. The campus here is modern and ever-growing. There are dormitories for students and the faculty and their families; a dining room which serves also as social hall; the quarters of the *Child Guidance Clinic;* the stone-faced building of the *Margolin Institute*, which houses science laboratories, a zoological institute (in fact, a modest museum of natural history), and a botanical institute. There are classrooms, studios for industrial and fine arts, and facilities for physical education and music. The *Pedagogical Laboratory* is an excellent library and center for resource materials for the many units of work required in the schools.

The general atmosphere of the college is modern and cosmopolitan. There is a quiet intensity and a dedication to the important job to be done. The curriculum is broad, varied, intense, and dynamic. Each year something is added or modified.

The faculty consists of qualified specialists in their fields, all approved by the Ministry of Education. Most of them are members of *kibbutzim* and return home weekends and holidays to assume their share of responsibility. By a system of rotation staff members go back to remain in their *kibbutzim* every few years, thus maintaining contact with the schools and the current problems.

Here is the curriculum of courses given in preparation for elementary school teachers. There are also courses for kindergarten teachers and secondary school teachers. These courses encompass much more than the minimum requirements for state certification, because they must include training for problems of *kibbutz* living.

Social Studies and Language:
Social theory, sociology, history, geography.
Ancient Hebrew, modern Hebrew, literature.
English and other foreign languages.

Natural Sciences: (There is great stress on ecology)
Botany, zoology, biological theory, agriculture.
Human physiology, hygiene.
Physics, chemistry.

Arts and Crafts: (Remarkable application of the resources of the environment.)
Handicrafts, painting, art history.
Folk dancing, music, rhythmics, sports, gymnastics.
Dramatics.

Education: (Through theory, observation and practice)
Child psychology, educational psychology, history of education. Educational method in various subject areas, with special emphasis on the "themes" or unit of work approach.

This is a two-year course, with 70 weeks of academic study, 10 weeks of observation, field trips, and student teaching. The normal student load is about 40 hours a week. For graduation, students are required to write a paper on an education theme and prepare a number of lesson plans for future use. There are also many opportunities for enrichment to supplement the regular course offerings. There are visiting lectures, institutes with teachers-in-service, concerts, dramatic performances, and festivals. There are also educational conventions off-campus and summer institutes.

This, then, is a brief outline of a teacher-training program inspired by the philosophy of John Dewey and applied to a unique experiment in social living. It has important implications for American educators. It is an integrated plan which regards education as only one facet of the whole. It is experimental and, even after 50 years of experience, is still open to self-evaluation and improvement. It is a program based on an appreciation and understanding of rural living, where agriculture is harnessed to man's needs, and where individual talents in the arts, sciences, and professions are developed along with manual skill.

IN BOLIVIA

Teacher Education and the Rural Community Schools[1]

For the rural educator, no country in the world could be more provocative than Bolivia. The fate of this hard-pressed nation hangs in great measure upon developing the rural schools, woefully inadequate most of them, into community institutions.

Bolivia is an uneasy area of some 400,000 square miles landlocked within the South American continent. One perennial cause of its unease is the heterogeneous character of the population. Over half of the 3,200,000 inhabitants of this country are Indians, the two major groups being Aymaras and Quechuas, who speak their own separate languages and live within their simple

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[1] By Hazel Olson, education specialist, USOM, La Paz, Bolivia.

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A Bolivian teacher demonstrates personal hygiene practices to slightly skeptical pupils. (UN photo) traditional economy of subsistence agriculture.

Some of the most gorgeous geography in the world has collaborated in isolating Bolivians from each other. The great Cordillera of the Andes divide the country into three district regions: the Altiplano (high plain), the high valleys, and the eastern lowlands. This latter tropical region represents about 70 percent of the entire land area of Bolivia, but only some 12 percent of the inhabitants call it home. The rest of the people cling to the mountainous areas, living in the high valleys, or on the Altiplano, and in some of the highest cities in the world. La Paz, the capital, is located at 12,000 feet above sea level, and fabulous Potosi of the lush era of Spanish colonialism is up around 15,000 feet.

The main illustration on which this article hangs is a rural school on the Altiplano. This great plain is an area of some 50,000 square miles lying between the Western Cordillera, which is Bolivia's towering boundary on the Pacific side, and the Eastern Cordillera, in which snow-covered peaks rise over 20,000 feet into the ether. The plain reaches a width in spots of 100 miles. Its altitude is 13,000 to 14,000 feet above sea level. The Altiplano is the homeland of the Aymara Indians, who are descendants of an ancient people that created the Tiahuanacan civilization, the megalithic ruins of which are a Mecca today for learned archeologists from all parts of the globe.

This high and almost treeless plain is a strange, austere world for the average tourist. It well may be an instinct for self assertion in a dwarfing environment that has led the Indians to favor shocking pink for their wardrobe, and at any rate a pink high altitude cap, with earflaps, is a handsome sight around a strong old Indian face.

The small homes and communities of adobe seem to rise out of the earth, and so perfect is their camouflage that the air traveller looking down may think the Altiplano is sparsely populated. Actually, however, the majority of the country's population is located in this area with the greatest concentration around Lake Titicaca. The Indian homes are mean and completely lacking in facilities for cleanliness and for privacy. One room serves for all purposes. Cooking is done on the floor. There is no sanitation.

At sowing time, September, and harvest time, April and May, all the family is hard at work in the fields, for out of the impoverished land they must draw their sustenance. They raise barley, potatoes, broad beans, and quinua, which is a high altitude cereal. The little girls of the family go out with the pigs or sheep or llamas, and because tending the animals is their job very few of them show up at school.

Anyone can comprehend the handicap of a country in which a majority of the people add nothing to the national wealth, existing as "economic zeros." Bolivia is traditionally a raw material area.

Her economy has always been tied to the exportation of tin and other metals, and despite the fact that her population is predominantly rural and agricultural, she had to import such basic foodstuffs as meat, wheat, rice, and dried milk. This nation is trying to escape from the economy set in colonial times into a more rounded and satisfying existence, but her great handicap in catching up with the world is the preponderance of the illiterate and untrained among her population.

The rural schools are inadequate to stir the rural people to self-improvement. Most of these schools have but two or three grades, and the children are easily reclaimed by their environment. The complete rural elementary school (there are no rural high schools) offers six grades, and those who wish to become teachers go from the sixth graduate to a rural normal schools for training.

In 1944, when U. S. technical assistance programs were first taking shape in Latin America, an agreement was signed by the U. S. and Bolivian governments to engage in a joint program of education. This program is operated by the Servicio Cooperative Interamericano de Educación (SCIDE), which is the administrative offspring of the International Cooperation Administration of the United States and the Ministry of Rural Affairs of Bolivia. The SCIDE is looked upon as an important force in the reform of the rural school system.

The Rural Education Division of the SCIDE considers teacher training the crux of the reform, and for a number of years the focus of its program was the Warisata Rural Normal School. This normal school is located on the Altiplano at the base of the massive, white-topped Illampu which passes 23,000 feet above sea level and is the highest peak in the Bolivian Andes. In the Aymara language, Warisata means "home of the vicuna."

The Aymaras of this region fought the fight against the surviving colonial mentality for schools for the Indian children. They persisted through false promises, humiliations, failures, and set-backs of all kinds, but in 1931 a teacher came walking down the road in search of a school and from then on they started winning. Warisata is a scattered community of eleven zones, and in the course of the next few years different men provided land and several schools were constructed to take care of the children. The whole group, of which one is the directing central school, was called a *nucleo escolar campesino*. This administrative unit was later copied by the Bolivian government for the entire rural school system. The original Warisata *nucleo* today includes 35 elementary schools scattered over some 20 square kilometers and the attendance runs to 3,500 pupils.

Early in the 1940's, the Warisata community decided that they needed a normal school for the training of teachers, since it was still difficult to secure teachers for their schools. They put it in the building with the central elementary school, a place built in colonial style around a central patio, and ambitiously started on a two-story classroom building. They soon ran out of funds and for twelve years the unfinished skeleton of their ambitions stood exposed to wind and rain, the adobe walls quietly mouldering away, until the SCIDE picked up the project and completed it.

The big handicap, however, was not so much lack of funds, important though that might be, but inadequacy of the training offered. Education in Bolivia follows the old traditions of dogmatic teaching unrelated to the world of the student, and the rural schools are more removed than the urban from modern methods. Poor teaching methods, the complete dearth of teaching materials, and lack of equipment held the rural schools down to being inadequate purveyors of mere literacy.

The SCIDE was given technical supervision of the Warisata Normal and set out to make it a center of demonstration in methods of teacher training. U. S. technicians in elementary education, domestic arts, rural arts and crafts, and agriculture worked with the school, introducing new methods, gradually changing the curriculum, and all the while training their Bolivian associates. Nine rural teachers were sent by the SCIDE in 1951 for a special course at the University of Maryland in elementary education as related to the community. In 1953, another fifteen went to the University of Minnesota, and since then others have gone to the United States for work in elementary education, with emphasis on rural sociology, or hygiene, or teaching materials. A number of these trainees on their return have served on the Warisata faculty, and most of them have been promoted to supervising technicians of the SCIDE.

The elementary demonstration school at the Warisata Normal has been revamped. Units of work have replaced the old didactic methods. Teaching experience of normal school students has been changed from the "sink or swim" method to progressive experience that begins with observation and proceeds through participation to actual teaching. In 1956, third-year normal school students chose to make swings and see-saws in the shops as a project in participation, and they set up a playground for the elementary school children, who are there playing long before time for school to open in the morning.

In 1953, the SCIDE imported a U. S. social worker for the purpose of training both normal school faculty and students in methods of community work. The idea of community work is not new, but it has been conducted in a rather paternalistic fashion. The domestic arts teacher and the hygiene teacher might decide, for example, to install a sample window in somebody's home, but the householder, though appearing grateful, might not feel the need for a window and would later block it in for admitting too much air.

The new social worker had to guide faculty and normal school students into different concepts of community work, bringing them around to the idea that the community must be led to realize its needs and to seek help. This young woman also had to devise ways and means of attracting the wary Aymaras into the orbit of the school. Centuries of experience have given the race a distrust of the offers of outsiders, and besides, this one was a woman.

It is too long a story for the short compass of this article, but one device that brought in the villagers was the community night with motion pictures. Another was the personal invitations (in writing, even though they could not read) to the women of the community to take turns helping at the school in the preparation of the CARE powdered milk as a morning snack for the children. The women came, and an outcome of their participation was the young *Amas de Casa Club*, which is a feature today of the Warisata Normal. The social worker had worked to this very end, hoping that the women would see that the school had something to offer them, and in 1954 three girls came to ask the domestic arts teacher if they might have classes. In their voluminous skirts, their shoulders swathed in the blanket-like *mantas*, these girls would seem to foreign eyes as mature as their mothers, but they awere teen-agers. The teacher helped them form an *Amas de Casa Club*, which acquired some 30 regular members, and began with cooking and sewing. Later they asked for classes in the carpentry shop and the weaving room, and in time these illiterate women were spending hours every day at the normal school. They next came up with a request for classes in reading and writing and offered to come on Sunday, if necessary. In May 1956, the club members gave a demonstration for their parents, and some of the Aymara fathers told the teacher afterwards that they had disapproved of their daughters' infatuation with the school as so much foolishness, but they finally withdrew their objections.

Events do not move fast in the ancient culture of the Altiplano, but within a year the community work was taking shape in Warisata, and the teams of faculty and students, representing sanitation, hygiene, agriculture, and home improvement, were accepted and welcomed throughout the community.

Shops of the normal school are attracting the men, and for two years now evening classes have been held in carpentry and mechanics.

Warisata is undoubtedly the most visited rural school in Bolivia. Educators arrive from foreign countries with this normal school on their list. The place is so widely recognized as a demonstration of good rural teacher preparation that the other six normal schools in the country have revised their curriculum using Warisata as a model. In 1954, the SCIDE was requested to assume technical supervision also over the Canasmoro Rural Normal near the Argentinian border and in 1956 it was asked to take on the Paracaya Rural Normal in the Cochabamba valley. The SCIDE now supervises three of the seven rural normal schools in Bolivia.

The proof of the efforts must be sought in the rural communities, and there is evidence in many of them of a progressive spirit at work. To the stranger passing in a jeep, they might seem drab and spiritless, but those who are closer know of the efforts being made to push life on to a little higher level.

The clubs of *Amas de Casa* are cracking the old order so that young girls are learning the art of homemaking. At the Kalaque central school on the shores of Lake Titicaca, the domestic arts technician who was spending two weeks aiding the local teacher, spoke in this fashion to the wondering young girls who had been invited to the school: "You come here not as school children like the others, because you have occupations during the day and cannot go to regular school classes. We understand that you have work to do, taking care of the sheep and pigs and llamas for your parents, and that is why we are going to hold some classes for you in late afternoon. We are beginning with a sewing class in which you can learn to make some garments for yourselves."

A likely means of economic improvement for rural communities is the encouragement of rural industries, and for that reason much emphasis is put on the shops, and the weaving rooms and the arts and craft sections of the rural normal schools. In June 1956 the rural arts technician of the SCIDE was requested to give a course in weaving for the community of Cari-Cari in the Department of Oruro, the request coming from the farmers' cooperative in that area. The people of this region, though raising large flocks of sheep, have little knowledge of the loom, for they have always sold the wool. The course ran from the 21st of June to the 20th of July and was attended by 25 to 30 men and women. Instruction included the construction of looms and spinning wheels, the techniques of winding and dyeing and the weaving of blankets, rugs, scarves, and belts. The class was divided into groups according to the interests expressed by the members, and in the short duration of the course they "majored" as follows:

construction of looms	10
construction of spinning wheels	5 to 6
spinning and weaving	5 to 6
making of finished products	10

The class and the village fathers as well were most enthusiastic over the possibility of starting a local industry.

This brief account of rural community work should not leave the impression that the Altiplano is unique. In other regions of Bolivia there are ambitious little projects emanating from the rural faculties. The village of Mineros, for example, in the tropical lowlands on the eastern side of the Andes, has the central school of a relatively new *nucleo*. This small community is isolated, as so many are in the tropics, by the bad roads in the rainy season and in all seasons by inertia and lack of transportation. The technician in community work, who was spending some time with the teachers of this *nucleo*, suggested to the Mineros people that they could connect themselves by telephone to another larger town down the highway, and they took to the idea and carried it out. With the help of soldiers from the land army regiment stationed in the area, they produced 800 or so poles, set them up, and had their connection in a matter of weeks.

These events are the signs of better times in rural Bolivia and indicate the role of the rural school in the economic struggle in which that country is now engaged. Nowhere else in the world perhaps do the rural teachers hold such a mandate.

VIII

Government Agencies Can Help

In various regions of the world, government agencies play major roles in the stimulation of local communities to organize for improvement of life in the local area. In India the government has furnished funds and leadership to encourage the local provinces in the extensive community development program. Leaders are being trained and a school curriculum organized about craftwork has been developed for use in village schools. In many regions of the United States state departments of education are furnishing consultative services and some financial assistance to encourage the development of community and school cooperation. In Sweden, Norway, and Denmark the national governments provide financial assistance and consultative service to rural areas where cultural development receives much emphasis.

IN THE PHILIPPINES

In the Philippines the association of superintendents of the nation and the National Bureau of Public Schools have done much experimental work in community school development and have provided workshops for teachers who are being educated for community leadership roles. One experimental project was carried out in the Iloilo district under the supervision of Jose V. Aguilar. He persuaded his teachers in the province to devote part of their time to community work.

Instead of confining themselves to teaching the three R's, teachers visited homes and taught parents to build sanitary toilets, plant vegetables, raise poultry and pigs, construct drainage systems, prepare balanced diets, tend children and the aged, and improve the privacy of the homes. In class teachers made these activities the bases of studies, reading, language, arithmetic, and civics. Pupils visited home gardens, the town post office, the doctor's clinic, the agricultural experimental station, and other public places. Later, discussing what they had learned through observation, they were led to see how their knowledge could be applied to the problems of the home and the community. Children and adults began to work together to improve living standards. The teachers acted as guides and motivators and exemplified in their own homes the practices they advocated.

The projects have a long way to go, as Mr. Aguilar says, but results are already bearing the promise of uniting the younger and older generations, instead of perpetuating the existing division between them. The Bureau of Public Schools has adopted a policy, based no doubt upon the success of the Iloilo experiments, to use the schools as a direct means of improving home and community life in every barrio and town of the Philippines. Community schools are fast multiplying, and teachers are no longer just dispensers of knowledge; they are leaders of social reconstruction as well.

IN PUERTO RICO

Rich in human beings, poor in natural resources, endowed with honest, intelligent, political and educational leaders who have a zeal for democracy, Puerto Rico has embarked upon a widespread program of community development which merits study by the people of all nations. While they are struggling to get away from simply a sugar economy toward more diversified occupations and better employment for the people, leaders also recognize that self-reliance and community cooperation are essential ingredients of a successful democracy. Desiring "to broaden and strengthen the educational roots of democracy in the daily living practices" of the people, the legislature of Puerto Rico established the Division of Community Education within the Department of Education.[1] The Division of Community Education includes the following four sections: Administration, Production, Field and Training, and Analysis Unit. The objectives of the program based on the act of the Puerto Rican legislature effective in 1949 are set forth in the first report of the Division as follows:[2]

1. "To impart basic teaching on the nature of man, his history, his life, his way of working, and of self-governing in the world and in Puerto Rico . . . to provide the good hand of our popular culture with the tool of basic education."

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[1] Deus Munoz Marin (Governor), "Statement of Motives," *The Journal of Social Issues*, 1953, Volume 9, No. 3, page 9.

[2] Report of the Division of Community Education of the Department of Education, from July 1st, 1949 to October 15th, 1951. San Juan, P. R., 58 pp.

2. "To give to the communities . . . the wish, the tendency, and the way of making use of their own aptitudes for the solution of many of their own problems . . . through the action of the community itself . . . This is the fundamental purpose of this program of community education authorized by the Act."

Two additional directives taken from Section One of the law further clarify the function of this program.

3. "The Division shall be in charge, under the supervision of the Commissioner of Education, of the development of an ample program of production and extension of adult education in the rural and urban districts of Puerto Rico."
4. "It shall establish a program which shall develop, until it covers the whole island, through which it shall provide means of education, educational material, opportunities and means to do community work."

The preamble and the body of the law not only state the aims of this work but give also some indication of the methods by which to achieve them.

5. "Such teaching, addressed to adult citizens meeting in groups in the barrios, settlements and urban districts, will be imparted through motion pictures, radio, books, pamphlets and posters, phonographic records, lectures and group discussion."
6. "Establish centers . . . for the purpose of awakening the interest and initiative of the residents in order to promote the economic and social welfare of the community."
7. "Appoint . . . and train the necessary personnel . . . to carry out the purposes of this act."

The staff of the production section were confronted with problems of producing materials for use of the Field and Training Section which would provide information and help form attitudes, but which would also provide "the stimulus and motivation for democratic group action in the solution of community problems." Accordingly they have produced numerous motion picture films, booklets, posters, maps, musical recordings, and other material. Some of this material is informational in character, needed to give a better understanding of Puerto Rico's economic and social problems, some deals with problems of sanitation such as a better water supply, some shows how people of a community work together to build a bridge, or a road, or secure better schools for themselves.

The Field and Training Section includes a staff of field workers who make visits to neighborhood centers and to homes. An attempt is made to discover leaders or potential leaders, a man who shows some concern for his neighbors and for the democratic way of getting community problems solved.[3] These community leaders are brought to San Juan for three months of training as group organizers. The following characteristics are sought in group organizers:

1. Was he a man of the people?"—A man of quiet dignity who spoke of his neighbor as a man like himself—a man who wants to build self-confidence in others.
2. Could he work in his own community?—Would he be accepted by the people?
3. What concerns had he shown for the problems of his community?
4. What were his attitudes toward authoritarianism? Toward the poor man's right to participate? He must have faith in the ability and right of ~~the~~ people to think for themselves.
5. Was he a secure person? When challenged, did he go on the defensive or rationalize, or discuss a problem with intelligence and freedom?
6. Did he have a set of moral values which he used in all situations and all people indiscriminately?
7. What was his attitude toward the opinions of others?
8. Was he a static personality or did he possess the capacity for growth?[4]

Of secondary importance were such considerations as age, years of schooling, sex, profession, trade, and marital status. In the initial period preliminary interviews in communities were held and a weeding out process was used to select 6 persons as regional supervisors and a total of 40 group organizers. The first group selected varied in age from 28 to 53 years and included a country peddler, a fisherman, a store manager, a farm manager, clergymen, policemen, teachers, farmers, former municipal employees, and commonwealth government employees. Formal education varied from that of eight grades to one who had a college degree. All were born and brought up in the country and nearly all lived in the country when selected.

The three month training program included giving each person experience in using techniques of group discussion, giving each an understanding of his historical and cultural past, and of present day social and economic problems; familiarizing each with the programs of rural agencies in his area; learning techniques of analysis of existing attitudes and practices in community participation and getting an understanding of qualities of leadership. Attention was also given to methods of helping communities find democratic means of solving some of their own problems and how to "organize a program of work, keep records and have a positive attitude toward supervision."

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[3] Fred G. Wale, "The Division of Community Education"—An Overview, *The Journal of Social Issues*, Vol. IX, No. 2, 1953, page 18.

[4] Carmen Isales and Fred G. Wale, "The Field Program," *The Journal of Social Issues*, Vol. IX, No. 2, 1953, pages 25 and 26, 28-31, 34-38.

Upon completion of his three month training period the group organizer goes to his own region and through home visitation, discussions, film showings and other techniques, he gradually works "toward deeper concerns of the community." "The average size of each leader's home area is 83 square miles, 20 barrios, 26 neighborhoods or communities, 6,146 rural families and 31,746 rural persons."

Isales and Wale list some fundamental principles and methods:

1. It is the responsibility of the people and not of one person, either within or outside the community, to decide the problem they wish to solve. Furthermore, everyone has the right to be informed and the right to participate if he wishes.
2. The leader believes the neighbors can grow to accept the principle that agreements can be reached through discussion rather than by calling for a vote.
3. He wants to see the neighbors enter into a careful, intelligent study of a problem.
4. When a solution to a problem takes shape, he wants the people to plan carefully the steps leading to action.
5. He believes action should come only when the people are ready for it.

The group organizer proceeds slowly in helping the people to study and solve their own problems rather than waiting for the government to solve them. The organizer brings no material and furnishes no funds. People are taught to depend upon themselves. Thus, the people improve their schools, roads, and sanitation facilities. *El Puente* is a film showing how one community, after much discussion, and at times dissension, finally builds a bridge to ensure the safety of their children in going to school. *Un Voz en la Montana* is a story of how one community set up the machinery in the school for adults to learn to read and write. The materials turned out by the Production Section are used to stimulate other communities in solving their problems.[5]

The Analysis Unit attempts to "test the assumptions upon which the program is based." An island-wide survey was made on "attitudes of rural people toward community group action." The information "gathered provides the Division with a scientifically established benchmark against which to measure changes in the area of community growth and development" and gives "basic data on the level of people's behavior and beliefs about community problems such as: the feeling of dependence upon authority for community improvements, the feeling of responsibility for problems of the community, and the degree of participation of the individual in group activities aimed at the solution of community problems."

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[5] *Report of the Work of the Division of Community Education of the Department of Education.* San Juan, P. R., September 16, 1952, 37 pp.

Consultant services of the Institute of Social Research at the University of Michigan were utilized in this aspect of the program. To collect the data 1,831 interviews of people in communities were held. A cross-section survey now being conducted will give change in attitudes and opinions. Surveys of audience reaction to products is planned. An attempt is being made to gauge the effectiveness of educational tools. At the time of the last published report personnel were working in 1,050 communities throughout the island.

While time will be required to determine the effectiveness of this program, it offers great promise of success. The educators of Puerto Rico realize that the chief values lie not in bridges built, schools improved, or economic problems solved, but in the growth in community self-reliance and cooperative endeavour.

IN EGYPT[6]

Against great odds, the Ministries of Education and Social Affairs leads the way toward the development of community schools to serve the people. Egyptian schools are located in the four or five thousand villages which lie close together along the banks of the Nile River and its tributary canals from the Delta to the Sudan. Of the Egyptian population of 22 million 75 per cent live in these villages which are still primarily agricultural communities although textile mills are providing employment for some people.

Life in the villages is hard; to an outsider it seems unspeakably dreary. The water-borne diseases common to countries with vast irrigation systems result in a great number of people being sick most of the time. It is a common saying that if a mother wants four children, she must bear ten. Many of the farmers are tenants or share croppers with incomes too low to provide the necessities of life. Many families are in debt to money lenders much of the time. Lack of educational opportunity has resulted in an appalling rate of illiteracy of about 70 per cent.

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[6] Adapted from address of Muriel Brown, United States Office of Education, at the 1954 National Conference on Rural Education.

By a series of legislative acts by the national government, education in rural areas as well as in urban has been made free and compulsory. Free education sparked the ambition of parents for education for their children, but not enough schools or teachers were available, and thousands of children have been turned away. Many school buildings were rented houses, ill adapted for educational purposes.

Removal of financial limitations on school attendance, the need for improvement of economic conditions, and the desire to be literate brought not only demands for education, but for the kind of education which would improve the lot of the common man. Curriculum committees have been at work on functional courses of study for every grade through the twelfth. Plans were made to provide six years of elementary schooling in the rural areas where only five were previously provided. Secondary education for village children was developed as a five year program with instruction in agriculture and homemaking.

A community development program is operated by the Ministry of Social Affairs. Rural welfare centers were established in villages. The assumption was made that, given the right kind of help, people in the communities could work together to solve their most pressing problems at the local level. Egyptian educators believe that the local school should play a useful part in concerted efforts to raise the level of village home and community living. With the end in view of educating teachers for community service and for curriculum building based on community needs, workshops and other in-service education activities are being conducted.

BEST COPY AVAILABLE

"Children's faces looking up . . . holding wonder like a cup . . ." the way to a better life. (ICA photo)

IX

The Way to a Better Life

Experiences reported here point to the fact that where the professional staff of the school and the lay people of the community join forces, community problems can be solved and better living for all can be achieved. The community school, serving the needs of the people and served by the people, points the way to a better life. While the experiences of one community cannot be duplicated in another, the basic principles can often be applied. What are the implications for education in these reports?

Implications for Education in Other Communities[1]

Superficially it might seem that there are few implications in the preceding reports for the rural educational program in other regions. Many of the communities described in the reports seem primitive in comparison to those of the prosperous rural areas of many of the agricultural states of the United States. Their problems are centered about such factors as "poverty, ignorance, poor health conditions, superstitions, tradition, lack of initiative, and preference for expediency."[2] Surely our rural communities have outgrown these handicaps—they have newspapers, paved roads, telephones, radios, educational films at the school, public health nurses, and even television!

The programs of most of these communities abroad are often directed toward such simple achievements as gardens, poultry projects, animal raising, and building of fences. Many rural communities consider these as commonplace—look at the tractors, milking machines, combines, rural electrification, household conveniences, on the farms in the United States!

Let us look, too, at those areas which do abound in the best of services and conveniences. Have they no community problems? The weekly or daily newspapers of any rural community will reveal an ample list of problems which cry out for cooperative study and action: traffic and home accidents; inadequate fire and police protection; overcrowded schools; water shortages; juvenile delinquency caused by lack of adequate guidance and recreation services; problems of taxation; housing and zoning problems; divorce proceedings betraying the lack of effective family services and of access to mental health clinics; efforts to meet the needs of handicapped children—a myriad of problems, many of them related to the very advancement we have made in the more complex manner of our living. A myriad of problems which every community, both rural and urban in the United States, faces—and must solve.

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[1] By Genevieve Bowen Shaw, Curriculum Specialist, State Department of Education, Harrisburg, Pennsylvania.

[2] See page 11.

In our rural communities we, too, have some special problems growing out of changes occurring in rural life in our country today. M. L. Cushman in "The Reality of Rural Education"[3] names some of these changes as follows:

"The mechanization and commercialization of agriculture, the rising levels and standards of living, the change in rural social organization from neighborhoods to communities and to multi-community associational structures, the continuing urbanward migration, and many other socio-economic characteristics . . ."

Another source of problems in many rural communities is the trend for young city families to seek homes in the country. This has brought many new children into the rural schools, causing overcrowding of facilities which were often less than adequate originally. Problems of school financing and of needed reorganization of attendance units, with related problems of transportation, have multiplied in many farm and village communities.

The former homogeneity of rural communities has been altered. Howard A. Dawson reports that in 1930, only 14 per cent of the persons residing in farm areas and gainfully employed were engaged in non-agricultural pursuits; in 1940 over 22 per cent were thus employed; by 1947 the proportion had climbed to 33.3 per cent.[4] In the past eight years noticeable increase has been observable in the number of new housing groups in many rural areas, indicating that the 1947 figure has almost doubled by now. Thus, a constantly increasing proportion of the members of rural communities are commuters, rather than resident agricultural workers. The absorption of these outside individuals into established communities, as contributing members of the sociological whole, is often a problem in itself.

Neighborhood life as it existed in small rural communities twenty years ago has been greatly changed, also, by the greater mobility of the people, by the growth of super-market shopping centers and recreation centers, and by the steady increase of larger school units embracing a number of small neighborhood schools and their social groups. A "fragmentation" of the old, close ties of rural neighborliness, centered about home, school, and church, has resulted from a complex of new social patterns which have developed gradually in the past two or three decades.

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[3] Cushman, M. L. "The Reality of Rural Education." *Phi Delta Kappan* Vol. 36, p. 5; October 1954.

[4] Dawson, Howard A. "Blueprint for Progress." *Phi Delta Kappan*, Vol. 36, p. 56; October 1954.

Herein appear to be the "implications" for American communities in this report. Instead of problems of subsistence, illiteracy, and elementary sanitation, our communities face far more complex and intangible problems—those of adjusting community life to rapid and far-reaching changes in the quantity and make-up of the population, and of welding disparate human elements into an effective working group aware of its problems and ready to undertake the task of analyzing and solving them. What guides and helps do the experiences of these communities in other countries offer us in coming to grips with such a task?

As we study these reports from the Philippines, Australia, Libya, Jordan, Puerto Rico, and Bolivia and elsewhere, certain common factors appear in all. First, there is the discovery of the problems which are handicapping community living. In some instances, for example in Camalig,[5] an *emergency situation* dramatized existing needs in the community. The ravages of the typhoon made imperative a program of food production and sanitary improvement. The success of this cooperative program, and its recognition by provincial officials, gave impetus to continuing action on the part of the people, first under the initial leadership of the school officials then, gradually, under developing lay leadership.

In other reports, as from Australia and Puerto Rico, *long-existing problems* caused by climate, distances, under-population or its opposite, inadequate financial resources, and other conditions, have generated local or governmental programs, with more or less "official" study of the problems before the programs were initiated.

In no case, in those reports from abroad, has the sociological technic known as "a community survey" been reported as instrumental in generating a program. Instead, needs so urgent that they demand action seem to have provided the springboard from which each program was catapulted. This fact, too, may have its implications for us. When problems are sufficiently urgent they tend to generate impetus on the part of the community to seek solutions. The place of the survey, then, may be for the purpose of locating resources, both human and developmental, which can be utilized in building a program of action.

A second aspect which appears in all of these programs is, of course, the provision of leadership. As reported in most cases, leadership came from among the staffs of the schools of the local community, reaching out, as the program needed technical aids, to governmental agencies, such as Health, Agriculture, Education, Labor and Industry. In Libya, Australia, and Bolivia the first leadership appears to have been provided by governmental agencies and later delegated to local school and college leaders.

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[5] See page 14.

This is probably the most significant implication of all, to education in the United States—the responsibility of the school for leadership not only in academic matters but in programs of cooperative action centered around community problems of broad concern to both the school and the community—the development of true *community schools.* This responsibility of the school is recognized again and again in reports:

"The school drops its mantle of isolation and opens its gates to the people[6]". . ."Since democracy can succeed only in proportion to the intelligence and education of the masses, it is only logical that educational programs should be directed towards the improvement of the rural communities[7]". . ."No longer was the school to stand in isolation from the realities of life around it[8]". . ."Education is considered as a total community effort utilizing all possible resources in the community for the improvement of community living[9]." The rural school then does have a unique responsibility for community leadership, more than in urban areas where leadership may be available from a wider spread of community organizations. The amount and character of this leadership will determine the success of programs for cooperative community action.

The major functions of leadership from the school are: first, to observe and define problems urgently felt in the community; second, to lead the community to see possibilities of solving these problems and to guide an initial organization for attack upon them; third, to encourage and develop as complete and widespread community cooperation as possible in studying the problems, collecting facts, discovering feasible means of solution and trying them out, reaching decisions with mutual understanding of the reasons for a decision, and accepting responsibility for making the selected solutions work out effectively; and fourth, to nurture lay leadership in such a way that it can gradually observe and define community problems and initiate cooperative programs, under its own initiative, with the school staff standing by, chiefly as an advisory body.

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[6] See page 17.

[7] See page 13.

[8] See page 21.

[9] See page 6.

The true function of the school leadership should be to release the creative capacities of the community, those of children as well as those of adults, and to encourage as large a proportion as possible of the population to participate actively on committees and in other types of working groups, for the solution of its felt problems.

A natural corollary of such leadership is helping the community to recognize and utilize the resources which are available for assistance in solving its problems. Even the smallest and most isolated rural community, today, has access to many lay and governmental service groups, often overlooked or ignored as possible aids in meeting the needs of community life. Often, too, there are individuals in a community who have abilities or contacts which can be utilized in cooperative programs. The school, which should have a wider perspective over the resources of the community than any lay group, can serve as an agent to enlist such groups and individuals and bring their contributions to bear upon the solving of a problem, more effectively than any other agency in the community. Perhaps one of its most important functions should be a type of "action research" which would collect and file information about resources and services which can be marshalled for the wide variety of community needs which arises over a period of years, and make this file available to all community working groups.

The school must first of all be aware of the needs of the community and must accept its own responsibility for leadership in organizing action to meet them. It must evolve principles and procedures for cooperative community action. Most important, it must be flexible enough to accept and utilize every resource available, and develop technics for marshalling these resources for practical and effective problem-solving over a broad range of fields of action, both within the classroom and in community activities.

It is not the function of this paper actually to blueprint a school-community program, but certain valuable implications for developing such a program are contained in the procedures reported by these community schools abroad. The Santa Rosa Community School's report[10] contains an excellent summary of principles and procedures. It names its purposes as follows:

1. Defining the philosophy of the community school.
2. Organizing and training community-school leaders.
3. Surveying rural living conditions and identifying the problems connected with such conditions.
4. Laying down the program of activities.
5. Enriching the school curriculum by utilizing the resources of the community.

The report also lists the technics of its program:

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[10] See page 6.

1. A year-round activity that stresses those aspects which are involved in improving community life through the stimulation of inter-group relations, social service, research, etc.
2. Effective and direct interaction between the school and the community.
3. A higher degree of carry-over of classroom instruction into the pupils' homes.
4. Enlisting the active interest and participation of the people of the community.
5. A systematic plan for awakening interest in the improvement of community life.
6. Opportunities for the enrichment of the curriculum and appropriate settings for natural integrative teaching.
7. Ample opportunities for training in leadership, public relations, civic spirit, self-direction and discipline, respect and courtesy.

Thus, the school enriches and expands its academic programs through activities which go far beyond the limits of the school compound and reach the homes, the occupations, the leisure-time activities of the people and all other aspects of social living. Its subject matter is not the book but the life which children and adults live. Its activities are those of living, instead of imitating life.

Surely, the rural schools of the United States could not set more defensible goals! These "grass-roots" programs can reawaken us to some of the ideals which we have perhaps allowed to be overlaid by our pre-occupations with population growth, reorganization of school units, and financing of central schools. Are we using our facilities and our resources to the best end—the development of a vital education for rich, satisfying, personal living through cooperative action in our rural communities? Is the community school not a way to a better life?